

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 17th August 1912.

CONTENTS.

	PAGE		PAGE.
I.—FOREIGN POLITICS.		(d)—Education—	
In defence of the Cabinet and the Regent	937	Moslem University and the Government com-	
Resignation of Mahmud Shawkat Pasha	938	munique	942
Trans-Persian Railway	ib.	The proposed University at Benares	943
The Colour distinction	ib.	A special educational Institution for the Bengal	
Indians in the Colonies	939	landholders	ib.
		A complaint against a clerk in the Medical College	944
		The Calcutta Medical College	ib.
		<i>Ibid</i>	945
		The recent Medical College incident	ib.
		Immorality in a Calcutta College hostel	946
		The Sibpur Engineering College	ib.
		<i>Ibid</i>	ib.
		<i>Ibid</i>	ib.
		Abolition of the Krishnagar and Hooghly Colleges	ib.
		Sanskrit Education in Eastern Bengal	ib.
		The <i>Middle Vernacular Science Reader</i>	947
		Objectionable text-books for Madrasahs	ib.
		Wanted a college and a new hostel for Musalman	
		students in Calcutta	ib.
		The place of Musalmans on the Text-book Com-	
		mittee	ib.
		Alleged injustice to a Madrasah in the Jessore	
		district	ib.
		Wanted a Musulman to officiate for Maulvi Abdul	
		Karim	948
		Babu Nalini Behari Sanyal, Officiating Additional	
		Inspector of Schools, Burdwan Division	ib.
		Annual rewards to lower teachers	ib.
		Hindi in schools and colleges	ib.
		Enquiries into complaints against Sub-Inspectors	
		of Schools, Bagerhat	ib.
II.—HOME ADMINISTRATION.		(e)—Local Self-Government and Municipal Adminis-	
		tration—	
(a)—Police—		The duty of Government in water-supply	949
Traffic rules for Calcutta	939	Steeping of jute in rivers in Jessore	ib.
Calcutta Police Reform	ib.	Oil in <i>ghee</i>	ib.
Police Reform	ib.	The Calcutta Improvement Scheme	ib.
"Reform of the panchayat system"	ib.		
Legislation creating village panchayats	340		
Police alleged to be worrying a nursing association	ib.		
Alleged harassing police espionage	ib.		
A complaint against a Magistrate	ib.		
Refusal to permit the drawing of a Car	ib.		
Dacoity in Bengal	ib.		
Hindus and Muhammadans in Multan	ib.		
Cruelty to cattle in cattle-pounds	ib.		
(b)—Working of the Courts—		(f)—Questions affecting the land—	
Allegation against a High Court Judge	941		
A case in Motihari	ib.	Nil.	
A complaint against Mr. Sankey, Subdivisional			
officer Karimganj	ib.		
Hindi as court language in the Sonthal Parganas	ib.		
Hindi in Deoghur courts	ib.		
The jurisdiction of the Original side of the High			
Court	ib.		
(c)—Jails—			
The Press communiqué on the suicide in the			
Andamans	941		
<i>Ibid</i>	ib.		
The Annual Report on Prisons in Bengal	942		
A matter for consideration of the Viceroy	ib.		

(g)—Railways and Communications, including
Canals and Irrigation—

Railway complaints	...	...	949
A Railway complaint	...	...	950
<i>Ibid</i> ...	...	...	<i>ib.</i>

(h)—General—

Lord Crewe <i>versus</i> Mr. Montagu	...	...	950
"The dream of <i>swaraj</i> "	...	...	951
Lord Crewe on autonomy in India	...	...	952
Self-Government the only remedy for the degenera- tion of the Bengalis	...	...	<i>ib.</i>
"The death knell of <i>swaraj</i> "	...	...	<i>ib.</i>
Mr. Montagu's Budget speech	...	...	<i>ib.</i>
<i>Ibid</i> ...	...	...	953
Thoughts in present-day politics	...	...	<i>ib.</i>
The <i>Morning Post</i> on the Islington Commission	...	...	954
<i>Ibid</i> ...	...	...	955
<i>Ibid</i> ...	...	...	<i>ib.</i>
<i>Ibid</i> ...	...	...	<i>ib.</i>
<i>Ibid</i> ...	...	...	<i>ib.</i>
<i>Ibid</i> ...	...	...	<i>ib.</i>
Separation of the judicial and executive functions	...	...	956
European commerce and the Bengal Council	...	...	957
All-India Moslem League's proposal of reconcilia- tion with the Hindus	...	...	<i>ib.</i>
Wanted a Sikh representative in the Council	...	...	<i>ib.</i>
Special representation—a "thorny" question	...	...	<i>ib.</i>
Sanitary improvement in India	...	...	<i>ib.</i>
Lord Crewe's reply to a temperance deputation	...	...	958
Purchases with inadequate compensation	...	...	<i>ib.</i>
High Court for Bihar	...	...	<i>ib.</i>
Bengali speaking places should be included in Bengal	...	...	<i>ib.</i>
Rumoured separation of Dhanbad from the Manthum district	...	...	<i>ib.</i>
Wanted an addition to the Bankura district	...	...	959
Wanted a new Post Office	...	...	<i>ib.</i>
Position of Indians in the army	...	...	<i>ib.</i>
Protection of endowment properties	...	...	<i>ib.</i>
The Hoti Mardan case	...	...	<i>ib.</i>
<i>Ibid</i> ...	...	...	<i>ib.</i>

(h)—General—concluded.

The wants of Tippera district	...	...	959
Welcome to Lord Carmichael to Comilla, and the country's wants	...	...	960
Lord Carmichael's popularity	...	...	<i>ib.</i>
Liberal policy of Lord Carmichael	...	...	<i>ib.</i>

III.—LEGISLATION.

Nil.

IV.—NATIVE STATES.

Sanskrit books of Nepal	...	...	960
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V.—PROSPECTS OF THE CROPS AND CONDITION OF
THE PEOPLE.

Nil.

VI.—MISCELLANEOUS.

A Royal Viceroy prayed for	...	...	960
"College Square"	...	...	<i>ib.</i>
Boycott day—the 7th of August	...	...	962
Indians and <i>swadeshi</i>	...	...	963
The Moslem League on unity with the Hindus	...	...	964
Loyalty of the Muhammadans	...	...	<i>ib.</i>
"Destructive Civilization"	...	...	<i>ib.</i>
The late Mr. Hume	...	...	<i>ib.</i>

UBIYA PAPERS.

Comments on His Honour's speech	...	...	965
A public meeting at Cuttack	...	...	966

PART I OF WEEKLY REPORT.

LIST OF VERNACULAR NEWSPAPERS.

(Corrected up to the 10th August 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI.				
1	"Bangaratna" ...	Krishnagar ...	Weekly ...	Kanal Lal Das ; Hindu, Karmokar ; age 28 years ...	1,400
2	"Bangavasi" ...	Calcutta ...	Do. ...	Bihari Lal Sarkar, Kayastha, age 55 years ; Hari Mohan Mukherji, Brahmin, age 43 years ; Satyendra Kumar Basu.	15,000
3	"Bankura Darpan" ...	Bankura ..	Do. ...	Rama Nath Mukherji, V.L.M.S., Brahmin, age 51 years ; Viswanath Mukharji, B.L., Brahmin, age 40 years.	453
4	"Barisal Hitaisi" ...	Barisal ...	Do. ...	Durga Mohan Sen, Baidya, age 35 years ...	600
5	"Banga Janani" ...	Rangpur (Bhotmari)	Do. ...	Sasi Mohan Adhikari, Baidya, age 37 years ...	.....
6	"Basumati" ...	Calcutta ...	Do. ...	Sureschandra Samajpati ; Hari Pada Adhikari, age 41 years ; Mani Lal Banerji, age 36 years.	18,000 to 20,000
7	"Birbhum Hitaisi" ...	Bolepur (Birbhum)	Do. ...	Dibakar Banerji ; Hindu, Brahmin ; age 43 years ...	350
8	"Birbhum Varta" ...	Suri (Do.)	Do. ...	Debendra Nath Chakravarti, Brahmin, age 38 years ...	900
9	"Birbhum Vasi" ...	Rampurhat (Do.)	Do. ...	Nil Ratan Mukherji, B.A., Brahmin, age 44 years ...	250
10	"Biswadut" ...	Howrah ...	Do. ..	Nagendra Nath Pal Chaudhuri ; Hindu, Kayastha ; age 36 years.	1,500
11	"Burdwan Sanjivani" ...	Burdwan ...	Do. ...	Probodhananda Sarkar, B.L., Kayastha, age 31 years ...	500
12	"Chabbis Pargana Vartavaha" ...	Bhowanipore ...	Do. ...	Hem Chandra Nag, Kayastha, age 29 years ...	500 to 700
13	"Charumibir" ...	Mymensingh ...	Do. ...	Baikuntha Nath Sen, B.L., Kayastha, age 42 years ...	1 100
14	"Chinsura Varata-vaha" ...	Chinsura ...	Do. ...	Dinanath Mukherji, Brahmin, age 46 years ...	850
15	"Dainik Chandrika" ...	Calcutta ...	Daily, except on Thursdays.	Hari Das Dutt and Ketetra Nath Sen ...	4,000
16	"Dacca Gazette" ...	Dacca ...	Weekly ...	Satya Bhusan Dutt Roy, Baidya, age 46 years ...	80
17	"Dacca Prakas" ...	Do. ...	Do. ...	Mukhunda Behari Chakravarti, Brahmin, age 43 years ...	80
18	"Dhruba Tera" ...	Mymensingh ...	Do. ...	.....	.....
19	"Education Gazette" ...	Chinsura ...	Do. ...	Pandit Nibaran Chandra Bhattacharjee, Brahmin, age 56 years.	1,500
20	"Faridpur Hitaisini" ...	Faridpur ...	Fortnightly ...	Raj Mohan Masumdar, Baidya, age about 72 years ...	60
21	"Gaud Dut" ...	Malda ...	Weekly ...	Krishna Chandra Agarwalla ...	.....
22	"Hindu Ranjika" ...	Rajshahi ...	Do. ...	Kasinuddin Sarkar, Muhammadan, Printer, age 41 years ...	18
23	"Hindusthan" ...	Calcutta ...	Do. ...	Hari Das Dutt ...	1,000
24	"Hitavadi" ...	Do. ...	Do. ...	Anukul Chandra Mukherji and Sakharan Ganesh Deushkar	20,000 to 30,000
25	"Hitavarta" ...	Chittagong ...	Do. ...	.....	.....
26	"Islam Rabi" ...	Mymensingh ...	Do. ...	Maulvi Nazimuddin Ahmad, Musalman, age about 35 years	700
27	"Jagaran" ...	Bagerhat ...	Do. ...	.....	About 300
28	"Jasohar" ...	Jessore ...	Do. ...	Ananda Mohan Chaudhuri ; Hindu, Kayastha ...	500
29	"Jyoti" ...	Chittagong ...	Do. ...	Kali Sankar Chakravati, Brahmin, age 47 years ...	1,500 to 2,000
30	"Kalyani" ...	Magura ...	Do. ...	Bisweswar Mukherji, Brahmin, age 48 years ...	500

O.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
2	3	4	5	6	No.
	BENGALI—contd.				
31	"Kasipore Nibasi" ...	Barisal	Weekly	Pratap Chandra Mukherji ; Brahmin ; age 63 year	500
32	"Khulnavasi" ...	Khulna	Do.	Gopal Chandra Mukherji ; Hindu, Brahmin, age 51 years	350
33	"Malda Samachar" ...	Malda	Do.	Kali Prassanna Chakravarti, Brahmin, age 42 years	440
34	"Manbhum" ...	Purulia	Do.	Bagala Charan Ghosh ; Hindu, Kayastha ; age 41 years	About 500
35	"Midnapore Hitaishi" ...	Midnapore	Do.	Manmatha Nath Nag, Kayastha, age 35 years	500
36	"Medini Bandhab" ...	Ditto	Do.	Deb Das Karan ; Hindu, Sadgop ; age 44 years	453
37	"Mahamaya" ...	Chinsura	Do.	Hem Sasi Som, Kayastha, age 57 years	150
38	"Moslem Hitaishi" ...	Calcutta	Do.	Shaik Abdur Rahim and Mozummul Haque	4,000 to 5,000
39	"Mubammadi" ...	Ditto	Do.	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
40	"Murshidabad Hitaishi" ...	Saidabad	Do.	Banwari Lal Goswami ; Hindu, Brahmin ; age 46 years	200
41	"Nayak" ...	Calcutta	Daily	Birendra Chandra Ghosh and Panchkari Banerjee	1,500 to 3,000
42	"Navavanga" ...	Chandpur	Weekly	Harendra Kisore Ray, Kayastha, age 25 years	502
43	"Noakhali Sammilani" ...	Noakhali	Do.	Sasi Bhushan Das, Kayastha	200
44	"Nihar" ...	Contai	Do.	Madhu Rudan Jana, Brahmo, age 43 years	300
45	"Pallivarta" ...	Bongong	Do.	Charu Chandra Ray ; Hindu, Kayastha ; age 38 years	500
46	"Pallivasi" ...	Kalna	Do.	Sasi Bhushan Banerji, age 47 years	300
47	"Pabna Hitaishi" ...	Pabna	Do.	Basant Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years.	500
48	"Praja Bandhu" ...	Tippera	Fortnightly	Munshi Muhammad Ali Meen, Musalman, age 53 years	200
49	"Prasun" ...	Katwa	Weekly	Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goala, age 41 years.	618
50	"Pratihar" ...	Berhampur	Do.	Kamakshya Prasad Ganguly, Brahmin, age 64 years	503
51	"Purulia Darpan" ...	Purulia	Do.	Amulya Ratan Chatterji, Brahmin, age 41 years	About 700
52	"Rajsakti" ...	Do.	Do.	Bagala Charan Ghosh, Kayastha, age 41 years	110
53	"Ratnakar" ...	Asansol	Do.	Satya Kinkar Banerji, Brahmin, age 26 years	500
54	"Rangpur Durpan" ...	Rangpur (Bhotmari)	Do.	Braja Nath Basak ; Hindu, Tanti ; age 52 years	200
55	"Rangpur Dikprakash" ...	Ditto ditto	Do.	Hara Sarker Maitra, Brahmin, age 66 years	300
56	"Samay" ...	Calcutta	Do.	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years	500 to 800
57	"Sanjaya" ...	Faridpur	Do.	Rama Nath Ghosh, Kayastha, age about 38 years	500
58	"Sanjivani" ...	Calcutta	Do.	Lalit Mohan Das, late Professor, City College ; Sibnath Sastri, M.A. ; Ramananda Chatterji, M.A., Editor, "Modern Review," etc. ; K. K. Mitter.	11,000
59	"Samsodhini" ...	Chittagong	Do.	Kashi Chandra Das Gupta, Brahmo, age 60 years	400
60	"Suhrid" ...	Perojpur	Fortnightly	Ram Chandra Pal, Kayastha	200
61	"Subarnabanik" ...	Calcutta	Weekly ... ..	.....	.....
62	"Sri Sri Vishnu Priya-Ananda Bazar Patrika" ...	Ditto	Do.	Rasik Mohan Chakravarti, Brahmin, age 39 years, and Mrinal Kanti Ghosh.	2,510
63	"Siksha Samachar" ...	Dacca	Do.	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 years	
64	"The Calcutta Advertiser" ...	Calcutta	Do.		
65	"Tippera Guide" ...	Comilla	Do.		

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1	2	3	4	5	6
	BENGALI—continued.				
66	"Tippera Hitaisi"	Tippera ...	Weekly ...	Kamaniya Kumar Singha, Brahmo, age 33 years ...	700
67	"Vartabaha"	Ranaghat ...	Do. ...	Ghrija Nath Mukherji; Hindu, Brahmin, age 41 years ...	500
68	"Viswavarta"	Dacca ...	Do. ...	Abinash Chandra Gupta, M.A., B.L.; Hindu, Baidya, age 36 years.	12,000
	HINDI.				
69	"Bajrang Samachar"	Jamora (Gaya) ...	Monthly ...	.....	.....
70	"Bharat Mitra"	Calcutta ...	Weekly ...	Ambika Prasad Bajpayi ...	About 4,000
71	"Dainik Bharat Mitra"	Do. ...	Daily ...	Ambika Prasad Bajpayi, Hindustani, Brahmin, age 45; (2), Panchcowri Banerji, age, 50, Brahmin.	300
72	"Bihar Bandhu"	Patna ...	Weekly ...	Mahabir Prasad Banis ...	400
73	"Biharee"	Bankipore ...	Do. ...	Akhauri Basudeo Narayan Singh and Purushottam Prasad Sarina.	700
74	"Ghar Bandhu"	Ranchi ...	Fortnightly ...	Rev. Dr. A. Nottrott ...	1,250
75	"Hindi Bangavasi"	Calcutta ...	Weekly ...	Hari Krishna Joahar, Khetri, age 36 years ...	1,500
76	"Hitvarta"	Do. ...	Do. ...	Babu Rao Paradkar; Mahratta, Brahmin; age 30 years ...	3,000 to 4,000
77	"Lakshmi"	Gaya ...	Monthly ...	Mahadeo Prasad, age 38 years ...	300
78	"Marwari"	Calcutta ...	Weekly ...	E. K. Tebriwalla; Hindu, Agarwalla; age 41 years ...	500
79	"Narad"	Chapra ...	Daily ...	.....	.....
80	"Narad"	Do. ...	Weekly ...	.....	.....
81	"Siksha"	Bankipore ..	Do. ...	Pandit Sakal Narayan Pandey Kavyatirtha, Brahmin ...	300
82	"Mithila Mibir"	Darbhanga ...	Do. ...	Pandit Joganand Kumar ...	800
83	"Teli Samachar"	Bar ...	Monthly ...	.....	.....
84	"Tirhut Samachar"	Muzaffarpur ...	Weekly ...	Sangeswar Prasad Sarma, Brahmin ...	400
	URDU.				
85	"Al Punch"	Bankipore ...	Do. ...	Syed Ahsan, Muhammadan, age 40 years ...	500
86	"Darul Hukumat"	Calcutta ...	Weekly and bi-weekly.	Hafiz Bux Ellahi, Muhammadan, age 42 years ...	1,000
87	"Durbar Gazette"	Do. ...	Daily ...	Nawab Ali, Muhammadan ...	1,000
88	"Star of India"	Arrah ...	Weekly ...	Muhammad Zahurul Haque, Muhammadan, age 61 years ...	657
	PERSIAN.				
89	"Hablul Matin"	Calcutta ...	Weekly and daily	Syed Jelaluddin, Shiah Muhammadan, age 61 years ...	1,000
	URIYA.				
90	"Garjatbasini"	Talchar State ...	Weekly ...	Bhagirathi Misra, Brahmin, age 43 years ...	In Orissa.
91	"Sambalpur Hitashini."	Deoghar ...	Do. ...	Dina Bandhu Gornayak, Chasa, age 37 years ...	Do.
92	"Samvad Vaheka"	Balasore ...	Do. ...	Kasinath Panda, Brahmin, age 37 years ...	400
93	"Uriya and Nava-samvad."	Balasore ...	Do. ...	Ram Tarak Sen; Hindu, Tamli age 50 year ...	450
94	"Utkal Varta"	Calcutta ...	Do. ...	Hrisikesh Pandey Kaviraj ...	500
95	"Utkal Dipika"	Cuttack ...	Do. ...	Gouri Sankar Ray ...	1,200

PART I OF WEEKLY REPORT.

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 10th August 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	.	.	.	.	.

No. 73—"The Biharee" has ceased to exist.

I.—FOREIGN POLITICS.

In reply to the criticisms in the papers which have been, for the past eight months, finding fault not only with the Cabinet of Persia but with the Regent himself, the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 5th August writes:—

NAMA-I-MUQADDAS
HABLUL MATIN,
Aug. 5th, 1912.

A superficial and shallow thinker alone would endorse the above views, but those who think deeply would not only exonerate the Cabinet and the Regent from the charges brought against them, but give them great credit for the policy they adopted. The critics ask why the Cabinet accepted the Russian demands and the ultimatums of the two Powers and did not declare war against Russia after what had happened at Tabrez, Gilan and Khorassan. These incidents have not only made the Persians timid, but have thrown them back for several years in the path of progress. Their policy is said to have shaken the integrity and independence of the country. Had the Government shown a bold front to Russia it would have gained the sympathy and help of the Europeans, too, and thus all their attempts would have met with success.

The objections are without foundation. The ultimatums reached Persia at a time when the adherents of despotic rule had, on account of Muhammad Ali's presence, thrown Teheran into great confusion. On the other hand, the tribal dissensions had threatened to destroy the integrity of the country and break it into pieces. Over and above this, the quarrels between the Mojahidins of Armani(?) and the Bakhtiariis had altogether paralysed the Government. The followers of Muhammad Ali in Persia, who were gaining strength daily, were ever instigating him to advance on Teheran. Salar-ud-dowla, on the other hand, having taken possession of Western Persia was threatening the Capital itself. Affairs at Shiraz also were far from satisfactory. The fire of revolt was ablaze in Khorassan. The internal condition of Arbistan was even worse. In reality, two-thirds of Persia was out of hand of the Government. The Russian troops were already stationed in Kazwin, ever ready to March towards the Capital. Such being the state of things, how could the Government have stood against the Russians, and what help could it expect from the people who were so helpless? Had not the Government accepted Russia's demands she would at once have helped Muhammad Ali to the throne of Persia, and by so doing obtained from him what she wanted. Indeed, we would then have another Bokhara. Civil strifes made a combined resistance by the people simply impossible. Had one tribe helped Persia, its rivals would have at once taken the other side simply to exterminate it. We have already seen how Samad Khan Shujaudowla crushed the Ahrars in Tabrez in the name of the King.

Besides all these things, we should remember that the country had been in a state of revolution for the past five years. Change in the form of Government, resulted in great differences and disputes in the country. Those who had power and authority in the former Government and were desirous of re-establishing the same, met with opposition from the party of progress. The masses took up one side or the other. Differences like these could not be effaced in a single generation. Unity among the Persians was thus impossible. We have seen that during the past six years, whenever a dispute arose with the foreigners, the class of men who benefited in the old order of things ranged themselves on their side and could be easily utilized to secure their object.

The notion that a united opposition by the Government and the people to Russian demands would have enlisted the sympathy of Europe and America, may be disposed of as contrary to experience, since no weak nation had any such support when ranged against a stronger Power. Tunis, Algeria, Morocco, the Transvaal, Finland and Egypt may be cited in illustration of this fact.

Those who hold that an honourable death is to be preferred to ignominious life are no doubt right to some extent, but they should remember the state of affairs in Persia for the past hundred years, the general ignorance of her people, the absence of arms and troops, as well as money, and lastly the

internal dissensions, all of which made her utterly unfit to engage in a deadly struggle with so powerful enemies as the two neighbouring Powers. It would, therefore, have been simply foolish of the Government to stand up against them.

Some people have made the mistake of considering the Persians to be even more degraded than the Arabs of Morocco, on account of their more peaceful nature. They should know that no weak people have ever fought with a strong enemy with satisfactory results. Russia and England were even busy in securing their ends in Persia, and obtaining the dismissal of Ministers and Prime Ministers, without any one's noticing the same till the change in the Government. So the dismissal of a single foreigner, caused under the pressure of these two Powers, is of not much consequence. Not a single voice was raised against the condition proposed by Russia to the first loan, but a hue and cry is being heard against the present loan, which the Powers are ready to pay on condition of her surrendering the right of appointing foreign counsellors without their consent, although the first condition told more seriously on her sovereign authority. Considering all these things, we cannot blame the members of the Cabinet for adopting the present policy. We do not mean to say that the members of the Cabinet have all along been politic, wise and patriotic. On the other hand, some of them are undoubtedly untrustworthy and selfish; but in this particular matter their policy was wise and rational, and both the Regent and the Cabinet ministers therefore deserve praise.

We are still of opinion that if Persia obtains the services of seven political heads, she would not only better her present condition but also get back what she has lost. The reformation of a country which has already become weak and whose sovereignty is also tottering to a fall, cannot be achieved in a short time. It is for the Persians now to find out the seven heads who may restore to the country what she has all but lost.

DURBAR GAZETTE,
Aug. 9th, 1912.

2. The resignation of Ghazi Mahmud Shawkat Pasha, Military Secretary of Turkey, says the *Darbar Gazette* [Calcutta] of the 9th August, has created a sensation throughout the Islamic world on account of the ambiguous nature of the telegrams sent by Reuter; but the Turkish and Arabic papers of the week to hand have, it is gratifying to note, removed all anxiety by announcing that the said Ghazi resigned his post of his own accord, as according to the law passed on his own motion all Military officers should keep themselves aloof from politics; and being a Military officer himself, he could have no voice in any political matter until he severed his connection with the army.

EDUCATION GAZETTE,
Aug. 9th, 1912.

3. The *Education Gazette* [Chinsura] of the 9th August, writes that the objection of the *Times* to the Trans-Persian Railway is not sincere. If Southern Persia is to be a British sphere of influence, as settled by the Anglo-Russian Convention, a Railway there will facilitate the upholding of British authority. Moreover, in these days no State can remain permanently isolated from its neighbours. The last few years have witnessed large railway constructions, like the Trans-Siberian Railway linking up the furthest ends of the earth, and the projected Railway, from Cape Town to Cairo is also a very big affair. Compared with these, a Trans-Persian Railway is not a very large scheme; and its completion and eventual linking up with the Hedjaz Railway is bound to benefit Indian Musalmans immediately, by facilitating the pilgrimage to Mecca and Medina.

DAILY BHARAT
MITRA,
Aug. 9th, 1912.

4. The fact that, in spite of the privilege of franchise enjoyed by the Negroes of the United States, the 'Republican' party has decided not to count their votes, is an indication of the trend of political liberalism in the western countries, writes the *Daily Bharat Mitra* [Calcutta] of the 9th August. The thing is that tension of feeling between the "White" and the "Black" has risen to a high pitch. Mr. Roosevelt has said in plain words that the majority of the Negro delegates being of bad character, their exclusion is but proper. He should, however, know that the character of the Whites is no longer a closed book to the world.

5. Giving the history of Sikh migration into Canada and Australia, and the restrictions imposed on such immigrants as an out-come of what is alleged to be jealousy on the part of the White people, who cannot compete with the Indians on account of the latter's thrifty habits, the *Daily Bharat Mitra* [Calcutta] of the 13th August observes:—What a strange and painful fact it is that the Sikhs who fought battles and shed their blood on behalf of the British Empire, are maltreated in this way in the Dominions within the Empire, and even such privileges as are enjoyed by other Asiatics, *e.g.*, the Chinese and the Japanese, are denied to them.

DAILY BHARAT
MITRA,
Aug. 13th, 1913.

II—HOME ADMINISTRATION.

a)—Police.

6. The *Hitavadi* [Calcutta] of the 9th August, is glad that some of the leading Indian public bodies in Calcutta have protested against the draft rules for pedestrian traffic lately framed by Sir F. Halliday. These bodies agree with the paper in holding that the foot-paths must first be widened considerably, else these rules will afford a golden opportunity for bribe-taking to the police constables. We trust these considerations will prevail with Sir F. Halliday, and induce him to modify these rules.

HITAVADI,
Aug. 9th, 1913.

7. The *Hitavadi* [Calcutta] of the 9th August, writes that the scheme of police reform, which was to have been introduced into Calcutta from the 1st August last, is said to have been unduly favourable to the European officers and naturally, therefore, caused resentment among the members of the force. It is well, therefore, that the execution of the scheme has been postponed.

HITAVADI,
Aug. 9th, 1913.

8. The *Samay* [Calcutta] of the 9th August, referring to the question of police reform, suggests that Government should be forced to take up this question in an earnest spirit, by a combined action on the part of the journalists in this country in bringing to light in a connected form all the stories of police misdeeds which occur from time to time. This concerted action on the part of the journalists should be supported, on the one hand, by the educated community as a whole supplying the newspaper men with the requisite information, and by Mr. Bhupendranath Bose, on the other hand, moving a Resolution in the Supreme Legislative Council on the subject, as he did last cold weather. After all, Government must recognize that in cases of oppression by the police, its prestige suffers not by the punishment of the offending policemen but rather by their being allowed to go unpunished.

SAMAY,
Aug. 9th, 1913.

9. The *Barisal Hitaishi* [Barisal] of the 5th August, has a communicated article on panchayet reform. The writer, while prepared to welcome any extension of the powers and functions of panchayets as promoting Local Self-Government, cannot forget that at present far too many of the panchayets are corrupt. They are chosen not from the educated men of character but from those men who take care to keep themselves always in touch with the police by taking sides in all local litigation, by acting as go-betweens between litigants and the police, and sharing the bribes paid to the latter. Of course, not all panchayets are corrupt men of this sort. But many, too many, of them are. Last year, in the locality where the writer lives, the Deputy Magistrate came and selected some panchayets only with reference to their pecuniary condition, on the reports of the chaukidars and daffadars, without paying any heed to the likes and dislikes expressed by the local population. Under such conditions of choice, it is impossible for impartial panchayets to be selected. Henceforth, let these panchayets be selected by votes from the villagers each month of *Chaitra* and *Baishak*. On the right solution of the panchayet question, the happiness of the peasantry of the country depends in a large measure.

BARISAL HITAIISHI,
Aug. 5th, 1913.

BANGARATNA,
Aug. 5th, 1912.

10. The *Bangaratna* [Krishnagar] of the 5th August, referring to the contemplated legislation in the Punjab with a view to introducing a system of village panchayets, asks when the Bengal Government is going to introduce similar legislation.

SANJIVANI,
Aug. 8th, 1912.

11. Is it an offence, asks the *Sanjivani* [Calcutta] of the 8th August, to nurse helpless patients? We have been informed that an association having been formed at Bagerhat in the Khulna district, for nursing poor and helpless patients, the local police is collecting the names of the persons who are doing this philanthropic work. The attention of Lord Carmichael is drawn to the matter.

NOAKHALI
SAMMILANI,
Aug. 5th, 1912.

12. The *Noakhali Sammilani* [Noakhali] of the 5th August notices a petition to His Excellency the Governor by one Mukunda Kumar Chaudhury of Lamchar village, thana Raniganj, district Noakhali, protesting against the harassing police espionage to which he is subjected as a political suspect. A good many allegations are made in this petition against the police, two of which may be noticed. He gave a subscription on the occasion of the Coronation, but Daroga Mathuranath Nandi of Raniganj thana expressed an opinion that his subscription should be returned as he was a disloyal citizen. On another occasion, he was asked by Abdul Aziz, a village daffadar, not to leave his home without giving notice to the police. The petitioner objected to this order and was abused by the duffadar for his contumacy.

The paper hopes these and the other allegations against the police made in this petition will be inquired into and a stop put to these harassing methods of espionage, else peace will not be restored to the country.

BANGARATNA,
Aug. 5th, 1912.

13. The *Bangaratna* [Krishnagar] of the 5th August quotes from the *Bengalee* a statement that the Magistrate of Puri, who is himself a Hindu, went inside the Puri Temple with his shoes on, on the occasion of the last Car festival, to the great grief of the local Hindus. The Government of Bihar and Orissa should promptly inquire into the truth or otherwise of this complaint.

BANGAVASI,
Aug. 10th, 1912.

14. The *Bangavasi* [Calcutta] of the 10th August draws the attention of His Excellency the Governor to the correspondence published in the *Amrita Basar Patrika* of the 1st instant, in which it is alleged that the authorities of the Hooghly district unjustly refused to give permission to draw a Car (*Rath*) at Goruti within the Serampore Subdivision, on the occasion of the last Car festival.

MOSLEM HITAIISHI,
Aug. 9th, 1912.

15. The *Moslem Hitaiishi* [Calcutta] of the 9th August speaks of the recrudescence of dacoity in Bengal, and wonders why the police cannot detect the criminals. The highest gift of Englishmen to India is peace, and it behoves now the English rulers of the country to maintain it by all means. Dacoits are surely local men who know everything about the wealth and belongings of their well-to-do neighbours. How is it then that they are not detected? It is a matter of great regret that there are, in the mufassal, people who give shelter to dacoits instead of helping the guardians of peace in detecting them.

DAILY BHARAT
MITRA,
Aug. 7th, 1912.

16. Regretting the serious tension of feeling between the Hindus and Muhammadans of Multan, the *Daily Bharat Mitra* [Calcutta] of the 7th August hopes that the Punjab Government would investigate its causes and punish the offenders.

DAILY NARAD,
Aug. 6th, 1912.

17. The *Daily Narad* [Chapra] of the 6th August deplores the ill-treatment of animals confined in pounds. The Local Boards leave the management of pounds solely in the hands of the farmer, whose only concern is to make profit without caring a bit for the sufferings of the animals that are tethered in the pounds. It is strange, writes the paper, that the benign Government which spares no pains in looking after health and comfort of the inmates of jails, should be so indifferent to the privations of these dumb creatures. Is it so only because

he human prisoners are paying, since their labours yield sufficient to cover the amount expended on them, while these poor animals yield no income?

(b)—Working of the Courts.

18. The *Nayak* [Calcutta] of the 7th August has a small paragraph complaining that a certain Judge of the Calcutta High Court has a habit of showing an undue partiality to Vakils who may happen to be favourites of his. The frequency of the word "Biraj" in the paragraph may suggest a veiled insinuation that Babu Biraj Mohan Mojumdar, Vakil, is one of these favourites.

NAYAK.
Aug. 7th, 1912.

19. The *Hitavadi* [Calcutta] of the 9th August points out how Mr. Sheepshanks, District Judge, in a recent case of oppression by the police in Motihari disposed of by him, has remarked that Inspector Abdul Rahman tampered with the first information report. The paper hopes the attention of the Government of Bihar and Orissa will be drawn to this remark, and the offending policeman brought to his senses.

HITAVADI.
Aug. 9th, 1912.

20. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 8th August draws the attention of Sir Archdale Earle to the case in which Mr. Sankey, the Subdivisional officer of Karimbazar, demanded a bail of Rs. 700 from one Basirali, who stood charged with an offence under section 323 of the Indian Penal Code, the amount of bail required by the law being not more than Rs. 50 or 60. Poor Basirali had to go to *hajat* in consequence of the extraordinary heaviness of the bail demanded.

SRI SRI VISHNU
PRIYA-O-
ANANDA BASAR
PATRIKA,
Aug. 8th, 1912.

21. The *Bangavasi* [Calcutta] of the 10th August protests against the introduction of Hindi as Court language at Pakur, Jamtara and Deoghar, in the Sonthal Parganas district, for it has seriously inconvenienced the Bengali-speaking population of those places.

BANGAVASI.
Aug. 10th, 1912.

22. The *Mithila Mihir* [Darbhanga] of the 10th August criticises, on the lines of the *Bharat Mitra* as previously reported (*vide* page 911, paragraph 18 of the Weekly Report), the adverse comment of the *Bengalee* on Hindi being made the court vernacular of Deoghur to the exclusion of Bengali.

MITHILA MIHIR.
Aug. 10th, 1912.

23. The *Muhammadi* [Calcutta] of the 9th August strongly supports the protest made by the 24 Parganas District Association of Musalmans against any scheme of extending the jurisdiction of the original side of the High Court to the suburbs of Calcutta, on the ground that the cost of litigation in the Original side is ruinous to parties. The writer also heartily supports the proposal to establish a district court in Calcutta.

MUHAMMADI,
Aug. 9th, 1912.

(c)—Jails.

24. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 8th August says that the Press communiqué issued by the Government on the subject of the suicide of Indubhusan in the Andamans leaves many things in the dark which the public wants to know, as, for instance, what work the deceased had to do on the days just preceding his suicide, in what sort of work was the Medical Superintendent engaged on the day of the occurrence of the incident, and so forth.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Aug. 8th, 1912.

25. The Government of India, writes the *Sanjivani* [Calcutta] of the 8th August, has not said who conducted the enquiry into the affair. We had suggested that the enquiry should be carried out by a joint committee consisting of two Government Officers and two trustworthy non-officials. Had Government followed this suggestion, no one could have said anything in the matter.

SANJIVANI,
Aug. 8th, 1912.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Aug. 8th, 1912.

26. Reviewing the last Annual Report on Prisons in Bengal, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 8th August doubts if over-crowding alone was responsible for the high mortality among prisoners in Eastern Bengal. Even if it be so, why were not prisoners transferred to jails where conditions were healthier. Accounts of prison life published by under-trial prisoners acquitted after trial in political cases, show that it is not want of space in prisons, but bad diet, hard treatment, and over-work which shatter the health of prisoners. As regards juvenile offenders, the United States of America have established model villages for their education and moral training. Cannot the Government here do something of the kind? Again, in the Punjab, the Salvation Army is giving employment to destitute ex-convicts. Cannot the Government do the same in this country?

HINDI BANGAVASI,
Aug. 12th, 1912.

27. The *Hindi Bangavasi* [Calcutta] of the 12th August is anxious that the scheme sanctioned by the Punjab Government, for making over juvenile convicts to the Salvation Army, should attract the attention of Lord Hardinge who, the paper is sure, will do nothing to give pain to the Hindus. As to the grounds given by the Punjab Government for sanctioning the scheme the paper wants to know what endeavours, if any, have been made in this direction by that Government, which, it says, have failed to improve the character of released prisoners. The object of the Salvation Army is, no doubt, to convert the Hindus and Musalmans to Christianity which is opposed to the policy of neutrality adopted by the Government after years of experience, a policy which the Punjab Government has now trampled under foot without even consulting the people affected.

(d)—Education.

NAMA-I-MUQADDAS
HABUL MATIN,
Aug. 5th, 1912.

28. In criticising the recent Government communiqué regarding the scope of the proposed Moslem University, the *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 5th August explains the objects of the founder, and describes the opposition which Sir Syed Ahmed had to meet from the orthodox Musalmans in starting the Aligarh College and the ultimate support it received from the Government on account of its students not being allowed to take part in politics (of course till the Musalmans were sufficiently educated).

His successor Mohsin-ul-Mulk as Secretary carried on the work of this national institution, which now attracted pupils from such places as the coast of the Persian Gulf, Arabia, Baluchistan, etc., free from any Government control. The Aligarh College occupied the foremost rank among the educational institutions of Asia during the time of its late Secretary, Nawab Waqar-ul-Mulk.

Seeing the awakening caused among the young students by the education the College imparted and the aspirations to which it gave rise, the leaders of the Muhammadan community became apprehensive of the future of these youths, who now being aware of their rights seemed inclined to join hands with the Hindus in political movements. The modification of the Partition of Bengal just at this time, naturally created anger and resentment in them. The course which seemed to those leaders best to divert the attention of their hopefuls, was the idea of raising the Aligarh College to a Moslem University.

The Hindus caught the idea at this time and resolved to establish a similar University of their own, though fairly speaking they were not yet ripe for the same; Aligarh college being the only institution fit to be raised to the status of a University.

Government realized this and was afraid of the consequences of having a Hindu University, but instead of adopting the course which was right and fair viz., to tell the Hindus that they were still a score of years behind the time for a University, restricted the scope of both the Hindu and Muhammadan Universities.

Lord Crewe should know that the restriction thus sought to be imposed on the Moslem University would defeat the very object for which the institution

was to be inaugurated, nay it would take away much from its present utility, since the constitution proposed for the new University reserves a share in its management for Government, while the Aligarh College at present is free from any such control. The right of veto vested in the Governor-General would deprive the University of its national character, and bring it on a line with the other Universities. Such being the situation, it is likely that those who have promised their help to the Muhammadan University may now withhold the same.

A meeting has been called at Lucknow on the 12th instant to discuss the question whether the Musalmans should give up the idea of a Moslem University altogether, under the circumstances.

Sir Aga Khan and other leaders of the Muhammadans may lose the confidence of their co-religionists, and thus deprive the Government of the help, of which it stands in need, in guiding the Muhammadans, who, in turn, may now go over, in their despair, to the Hindus and change the present political situation in India.

The Muhammadans who have always been considered to be the best supporters and well-wishers of the English Government, may now run the risk of losing their good name, and it is quite probable that this fear has led Nawab Waqar-ul-mulk to resign the Secretaryship of the Aligarh College, to express disapprobation of the constitution proposed for the new University, and to draw the attention of the Musalmans to their rights. The effect of the Nawab's resignation may be judged from the unrest it has created among the Musalmans. Under the circumstances, the University, in its modified form cannot gain the popularity once expected of it.

The very word University precludes the idea of its being confined to a single college. We fail to understand why the Government of India should restrict the scope of an educational institution in an Islamic country when Europe and America are even widening the same, specially when education has no direct connection with politics. If the Secretary of State for India is apprehensive of the field of selection for State servants, he is at liberty to confine it to institutions of his own liking, instead of limiting the scope of Moslem education.

We do not like the Government of India earning a bad name, like the Russians, by interfering with the educational activities of its subjects. The policy adopted in the present case would show that the Government wants to recede from the policy under which it had been working for a century, but it should remember that it may shut the eyes and the ears of the people, but it will not be able to control their mind and to prevent their seeing behind the veil of its new policy.

29. In the introduction of his article dealing with the evils of social manners and customs and want of education among

The proposed University at Benares.

the Marwaris, a writer in the *Marwari* [Calcutta] of the 6th August, refers to the efforts of the

Hon'ble Pandit Madan Mohan Malaviya towards the founding of a Hindu University, and regrets the decision of the Secretary of State regarding the scope of the proposed University, since it deprives it of the high importance attached to it by the Hindus all over the country.

30. The *Rangpur Dikprakash* [Kakina] of the 4th August professes to be surprised at the attitude of opposition taken up by the *Bengalee* to its scheme of a self-supporting education for the landed aristocracy in Bengal, and

A special educational institution for the Bengal landholders.

then goes on to remark:—

The special educational institution can by no means bear comparison with special political privileges, the grant of which to one community naturally means proportionate disabilities to another. Then again, if the education of the children of the cultivators has attained such importance in the eyes of the leaders of public opinion, and the representatives of the people in the Legislative Council, that a regular propaganda should be undertaken to secure legislation for the purpose of mass education, how very much more important must be the question of the proper education and training of the sons of the Bengal nobility and landed gentry, who are destined to occupy positions of great power, trust and responsibilities.

MARWARI.
Aug. 6th, 1912.

RANGPUR
DIKPRAKASH,
Aug. 4th, 1912.

In the Punjab and United Provinces there are several *Rajkumar* Colleges, and they have fully justified their establishment by the splendid results that have been achieved in educating and training the sons of the Indian aristocracy in those provinces; and is it possible that our esteemed contemporary, the *Bengalee*, does not see the necessity for these splendid institutions or the wisdom of the Government of India in establishing them?

It is true that the most blue-blooded aristocrat sits at Cambridge and Oxford side by side, it may be, with the son of a man who has risen from the ranks of labour; but then is it not equally true that the Universities of Cambridge and Oxford, as also certain other famous public schools, not only make and turn out students and scholars, but at the same time *gentlemen* with well moulded characters and disciplined minds? Can the same thing be said of Indian Universities? When such a day arrives, we shall certainly not seek the advantages of a special institution possessing all the facilities and modern equipment that money can provide, for the sons of the wealthy upper classes and aristocracy of Bengal.

NAYAK,
Aug. 7th, 1912.

31. The *Nayak* [Calcutta] of the 7th August writes that it has been lately receiving numerous complaints against Babu Makhan Lal Sarkar, clerk, Medical College, Calcutta.

A complaint against a clerk in the Medical College.

As it is difficult to substantiate all these charges in public, the writer has to be cautious in giving them publicity. A number of anonymous letters is not of much use. The writer, therefore, asks those who send their complaints to the *Nayak* to come to him privately, and bring their proofs of the charges with them. In the meantime, Colonel Calvert is requested to attend to what is published in the paper and put his house in order.

NAYAK,
Aug. 2nd, 1912.

32. The *Nayak* [Calcutta] of the 11th August, referring to the report of an alleged attempt at violating a woman by a student of the Calcutta Medical College, goes on to

The Calcutta Medical College.

say as follows:—

It appears that on the morning of the 7th August last, Umapasanna Bose, a fourth year student, was doing duty in the Diphtheria Ward, where there were a boy and his mother at the time. It is said that Umapasanna first made an immoral proposal to the woman, and later tried to outrage her modesty. The woman in a state of utter helplessness went to a "sister" who took her up to Colonel Calvert, the Principal of the College. Colonel Calvert began an inquiry with the assistance of the "high-souled" Makhan Babu, clerk of the College. Makhan Babu's English interpretations of what the woman said in Bengali were all accepted as gospel truth by Colonel Calvert and, as a result, he held Umapasanna innocent.

So runs the report, and we want to know whether it is true or false. If true, why was not a sifting inquiry made. Umapasanna may be innocent, but why should such a foul charge be made against a respectable youth? If such disgraceful reports about the Medical College get abroad, no respectable female will go there for treatment again. Even as it is, hospitals enjoy a very bad reputation with the people of this country, and the Medical College Hospital will be absolutely boycotted if serious allegations like this come to the ears of the public. We hear that the worthy Makhan Babu, after seeing Umapasanna out of this trouble, asked him and his friends thenceforth to defend him from the attacks of the *Bengalee*, the *Amrita Basas Patrika*, and the *Nayak*, by publishing eulogies of him in the columns of the *Statesman* and the *Englishman*. We cannot believe this statement, but, at any rate, let it be made the subject of an enquiry. Affairs at the Medical College are rapidly coming to a most serious pass. Will Lord Carmichael attend to this matter? The evil reputation which the College is gaining, shows that Colonel Calvert is not fit for the Principalship. There must be some substratum of truth under all these complaints, which the public now hear so frequently. Else, why should these complaints be heard now for the first time? At the Medical College, young men and young women have long been working side by side night and day. Disgraceful incidents have, as a result of this, happened. But careful and strict supervision of Sir Gerald Bomford prevented these incidents from being made public, and the boys, too, were kept in stern control. So we think that the sooner Colonel Calvert is removed from the Principalship, the better it will be for everybody. As for Makhan Babu, a term will be put to

his misdeeds as soon as this man, without whose support he will be bereft of all power, is removed.

33. The *Nayak* [Calcutta] of the 12th August writes:—

The Calcutta Medical College.

We hear that the students of the Medical College are in a state of fury. Naturally so, for it is a serious thing that a disgraceful statement like that referred to in the above paragraph, should be made about a respectable youth. But then it has yet to be ascertained whether the incident is at all true or not. We wish that it may prove to have been false. But the pity is that we have come to know all about the young man named Umaprasanna Bose. We only pray that a member of such a high family may be proved free from all reproach. We hear that Colonel Calvert has not finished his inquiry into this case. He is an Englishman, and we believe he will deal with the matter impartially. We have often to take reports of these things at second hand, and naturally therefore get puzzled. Any way let Lord Carmichael appoint a Committee to free the Medical College from all stigma. Not ourselves alone but everybody knows that the affairs of the Medical College are not being managed properly. A pot of *ghee* is here side by side with fire, and things are taking place which may only be expected to happen under such conditions. But the pity is, people do not understand this. Any way, it would be well if this disgraceful state of things was brought to an end forthwith.

34. The *Nayak* [Calcutta] of the 12th August writes that, after personal

The recent Medical College incident.

inquiry, it has been ascertained that Umaprasanna was not charged with attempting to violate the modesty of a woman. The facts were that on the early morning of the 7th August last, Umaprasanna, after having kept awake the whole of the previous night, came down to the Diphtheria ward on duty. The woman, who is the complainant in this case, a Kaibarta by caste, objected to his putting a feather inside the throat of her son, in order that it might be cleared. This led to some exchange of high words between her and Umaprasanna, who asked her to get out of the room. Just before this ill-feeling arose, Umaprasanna's dhoti got disarranged by some mischance. The woman after being turned out, went in a rage upstairs and complained that Umaprasanna had indecently exposed his person to her and made to her an immoral proposal. It appears that she suffers from hysteria. In the meantime, Colonel Calvert began an inquiry which has not yet been closed. As a matter of course, Mukhan Babu acted as interpreter in this inquiry, but the Principal and other European Professors present all know Bengali, so he could not likely have been guilty of any serious inaccuracy in interpreting, without having been detected.

It is probable, considering the high family connections of Umaprasanna, that he is the victim of a malicious rumour deliberately being spread by his enemies. We hope he will clear himself of the charge. Colonel Calvert may be expected to do justice in this case. But we are bound to say that he is to blame for having allowed such a reproach to attach to Umaprasanna's name even for a time. We hope Government will institute an inquiry into his management of the college. The Principal of the Medical College should be totally forbidden private practice. If necessary his salary may be raised, but he should, in any case, devote all his time to the college. It is want of supervision which encourages favourite subordinates to commit acts of highhandedness.

The *Bengalee* is publishing a large number of letters in its columns in regard to the Medical College. This institution requires to be radically reformed. Regular anarchy has come to prevail here—the man with the longest purse can have things entirely his own way in it. A strong committee should be appointed wholly to overhaul its present methods and procedure, and then only can the public feeling be appeased. All Bengal will bless Lord Carmichael if he undertakes this work.

The truth cannot be gainsaid that these repeated complaints in newspapers regarding the Medical College show that there must be something seriously wrong in the institution. These complaints would not be possible, if Colonel Calvert could always be present to supervise the college and hospital personally, to see and hear things for himself. God knows what the youth

NAYAK,
Aug. 1st, 1912.

NAYAK.
Aug. 12th, 1912.

Umaprasanna did. Whether the truth will ever be revealed or not is uncertain. But it is certain that if Colonel Calvert did things the right way, there would absolutely be no possibility of such an accusation being made. Our boys get an irreligious education; if further they see that in this college, money can work wonders, they are bound to get out of hand and lose all self-control. Colonel Calvert may be a good man and a gentleman, but we are bound to say that he has been a failure in his official capacity.

NAYAK,
Aug. 18th, 1912.

35. The *Nayak* [Calcutta] of the 12th August has the following:—
Long may you live boys. Verily are you the offspring of men worthy to be so called. Immorality in a Calcutta College hostel.

A *feringhee* girl, white skinned and with cat-like eyes, used to visit a certain college hostel at Calcutta every night and make a decent earning thereby. Long may you live, young fellows. This is indeed acting the part of men deserving to be so styled. The Babus are accustomed to counsel you to postpone marriage to a later age. You do not want yourselves to bear a burden in a special form, but make another bear it. We have heard this report from the lips of a friend—God alone knows whether it is true or false. But we want to say this—that considering how you bring up your boys in hostels, utterly without any religious education, they are bound to cherish an uncontrollable desire to minister to the pleasures of their bodies. There is nothing surprising in that. The education which is being imparted to the Bengali boys will produce its effects without any delay. And yet it is on this education that lakhs of rupees are being wasted. God's will be done!

NAYAK,
Aug. 7th, 1912.

36. We, writes the *Nayak* [Calcutta] of the 7th August, fully agree with Mr. Lyon's suggestion that the Engineering College at Sibpur should be removed to Dacca. If students can go to Roorkee and even to England for learning Engineering, why can they not go to Dacca which is in Bengal itself? As for Calcutta, it is enough that the city will have a Technological Institute for smiths, carpenters, potters and so forth.

HITAVADI,
Aug. 9th, 1912.

37. The *Hitavadi* [Calcutta] of the 9th August would prefer the Sibpur Engineering College to be located somewhere near Calcutta. The only ground that can be urged in favour of its removal to Dacca, is that Government may thereby find a use for the vacant Secretariat buildings at Dacca.

SANJIVANI,
Aug. 8th, 1912.

38. The *Sanjivani* [Calcutta] of the 8th August strongly protests against the proposal to transfer the College to Dacca. It is, says the writer, an egregious proposal calculated to injure the Calcutta University and weaken Calcutta still more. All students in Bengal like to stay in Calcutta, and the city exercises a wholesome influence on them, serving to create ties of unity and fellow-feeling amongst students from all parts of the province. The creation of a University at Dacca will greatly nullify this wholesome influence. It will, therefore, be extremely unjustifiable to weaken Calcutta still more by transferring the Engineering College to Dacca. We shall be very glad to see the Engineering school at Dacca raised to the status of a college, and not the Sibpur College transferred to Dacca. An Agricultural College, however, of which there is need in Bengal, may be established at Dacca.

NAYAK,
Aug. 12th, 1912.

39. The *Nayak* [Calcutta] of the 12th August hears that the Krishnagar and Hooghly Colleges are about to be abolished, or rather deprived of Government financial help. The big things in the educational line under contemplation in Dacca cannot be financed unless the colleges in Western Bengal are abolished. Well, the authorities will do what they think best.

VISWA-VARTA,
July 26th, 1912.

40. The *Viswa-Varta* [Dacca] of the 26th July has an article commending to the Dacca University Committee the need of taking steps, in connection with that University, to improve the system of *tal* education in Eastern Bengal, and generally to give Sanskrit education in that part of the country a much-needed fillip. In particular, let there be a collection of ancient Sanskrit manuscripts and other similar appliances necessary for higher study and research.

41. A contributor to the *Shiksha [Arrah]* of the 8th August observes that it is a hopeless task to teach students the portion of the *Middle Vernacular Science Reader* that deals with "Natural Observation" without the help of scientific apparatus, in the absence of which pictures with elaborate descriptions are indispensably needed; but these, too, are wanting in the book.

SHIKSHA,
Aug. 8th, 1912.

42. The *Muhammadi [Calcutta]* of the 9th August complains of the bad choice of text-books for the Madrasahs in Western Bengal, and deals specially with two books, namely *Dewan-e-Mir* and *Ab-e-Hawat*, which are taught in the junior seventh class of the Calcutta Madrasah. In language, style, diction and abundance of far-fetched ideas, these books are beyond doubt too stiff for boys of the seventh class. Moreover, they are full of obscene ideas and expressions, many of which are quoted by the writer.

MUHAMMADI,
Aug. 9th, 1912.

43. The *Moslem Hitaishi [Calcutta]* of the 9th August urges the necessity of establishing a college and a new hostel for Musalman students in Calcutta, on the grounds that the number of Musalman students is so rapidly increasing that the existing colleges in the city cannot accommodate them, that the existing private colleges in the city have no suitable arrangements for teaching Persian and Arabic, and that the existing Baker and Elliot Hostels are being unable to accommodate all such Musalman students as desire to live in them. The new hostel should, like the hostels of the Presidency, City, Ripon, and other colleges, be established in the vicinity of College Square, so as to save the students living in it the trouble of attending colleges at long distances, a trouble from which students living in the Baker and Elliott Hostels greatly suffer.

MOSLEM HITAIISHI,
Aug. 9th, 1912.

44. The *Moslem Hitaishi [Calcutta]* of the 9th August takes exception to there not being even a single non-official Musalman on the Text-book Committee of Bengal. As the province is now constituted, the Musalman population in it outnumber its Hindu population. Should not then the Committee have more Musalmans than Hindu members? Moreover, the lower schools for which the Committee prescribes text-books have more Musalman than Hindu students. Under the circumstances, it must be admitted that there should be a sufficient number of Musalman members on the Committee to ensure selection of text-books suitable to Musalman students. Again, the absence of a sufficient number of Musalman members of the Committee, has led practically to the exclusion of Musalman authors from its patronage. And even if ever the Committee approves a book written by a Musalman, it is never prescribed as a text-book. We ask, why are books written by Rai Saheb Ishan Chandra Ghosh and Babu Sasibhusan Chatterji alone invariably prescribed as text-books, to the exclusion of all other books on the approved list? Are all other books approved simply for show? The attention of the Government is drawn to the matter.

MOSLEM HITAIISHI,
Aug. 9th, 1912.

45. The *Muhammadi [Calcutta]* of the 9th August publishes a correspondence in which the President of the R. S. Junior Madrasah committee at Jhenida in the Jessore district says that the Deputy Inspector of Schools, Jessore, having refused to grant aids to *Muktabas* in the district, he, in 1910, was obliged to bring the matter to the notice of the Director of Public Instruction and the Government of Bengal. To this representation the Assistant Director of Public Instruction gave the following very satisfactory reply, censuring the Deputy Inspector for his unsympathetic conduct towards Musalman education:—

MUHAMMADI,
Aug. 9th, 1912.

No. 8308.

From—John Richard Cunningham, Esq., M.A., Assistant Director of Public Instruction, Bengal,

To—The Inspector of Schools, Presidency Division.

Calcutta, the 3rd June 1910.

Sir,

I am directed to acknowledge the receipt of your letter No. 4614, dated the 27th April 1910, with which you forward a copy of the explanation submitted

by the Deputy Inspector of Schools, Jessore, of his failure to make due provision for aiding *Muktabs* in the district.

2. In reply, I am to state that as the explanation furnished is not satisfactory, a reprimand should be issued to the Deputy Inspector of Schools, Jessore, and a copy of it endorsed to the other Deputy Inspectors in the Division, so that they may be warned against the fault of omitting to consider and deal justly with the claims of Muhammadan schools.

I have etc.,

(Sd). J. R. CUNNINGHAM,

Assistant Director of Public Instruction, Bengal.

In spite of this, the R. S. Junior Madrasah is not receiving grants regularly and on a satisfactory scale. The censured Deputy Inspector is trying his utmost to deprive the institution of the privilege of receiving grants-in-aid, and it is said that, at his instigation, Mr. Agasti, the District Magistrate, has repeatedly made bad remarks against it. The authorities are prayed to enquire into the matter and give the district a Musalman Deputy Inspector of Schools and not a Musalman Additional Deputy Inspector, for an Additional Deputy Inspector is likely to be under the thumb of the Deputy Inspector.

Commenting on the above correspondence, the editor dwells on the injury which, it is alleged, is being done to the Musalman community by the malicious conduct of Hindu officers towards it. Had not the Secretary to the Jhenida Madrasah referred the matter to the Government, all the *Muktabs* in the district would have been deprived of grants-in-aid, simply through the anti-Musalman conduct of a Deputy Inspector of Schools. The attention of the Government is drawn to the above correspondence.

MOSLEM HITAISHI,
Aug. 9th, 1912.

46. The *Moslem Hitaishi* [Calcutta] of the 9th August, urges the necessity of appointing an able Musalman officer to officiate for Maulvi Abdul Karim, Additional Inspector of Schools, who has taken leave for ill-health.

Wanted a Musulman to officiate for Maulvi Abdul Karim.

MOSLEM HITAISHI,
Aug. 9th, 1912.

47. The *Moslem Hitaishi* [Calcutta] of the 9th August writes to say that a man like Babu Nalini Behari Sanyal should not be appointed to a high and responsible post like that of an Additional Inspector of Schools. As an officiating Additional Inspector he has given ample evidence of his anti-Musalman feelings in the Burdwan Division. His doings against the interest of Musalmans at Patna, are also well-known.

Babu Nalini Behari Sanyal, Officiating Additional Inspector of Schools, Burdwan Division.

BANKURA DARPAN,
Aug. 8th, 1912.

48. The *Bankura Darpan* [Bankura] of the 8th August complains that this year lower teachers in the Education Department have not yet received their annual rewards. They are, however, expecting to receive larger amounts than usual this year, on account of the Royal grant of fifty lakhs of rupees to lower education. The authorities are requested to expedite the granting of the rewards.

Annual rewards to lower teachers.

TIRHUT SAMACHAR,
Aug. 8th, 1912.

49. While expressing satisfaction at the introduction of Hindi in the curriculum of college education, the *Tirhut Samachar* [Muzaffarpur] of the 8th August regrets the utter indifference and neglect with which the vernacular is treated by educational institutions and, consequently, by the students themselves. In colleges there is no provision at all for the teaching of Hindi, and in schools too it is not taught properly, though there are Hindi teachers.

The journal further complains of the carelessness of the University Examiners, since it notices such students coming out successful in Hindi as cannot at all speak or write it correctly.

JAGARAN,
Aug. 11th, 1912.

50. The *Jagaran* [Bagerhat] of the 11th August is dissatisfied that Harish Babu, Assistant Inspector of Schools, Presidency Division, has been deputed for the second time to enquire into complaints against Hari Babu, one of the Sub-Inspectors of Schools in Bagerhat. Considering the fact that complaints against Hari Babu had already been twice enquired into,

Enquiries into complaints against Sub-Inspectors of Schools, Bagerhat.

once by the Assistant-Inspector himself, and the second time by the Deputy Inspector of Schools, Khulna, the Inspector of Schools ought to have personally held the investigation.

An enquiry has also been held by Maulvi Alfazuddin, another Assistant Inspector of Schools in the Division, into complaints against another Sub-Inspector of Schools, Bagerhat, named Satish Babu, and the manner in which the Maulvi conducted the enquiry was most unobjectionable.

(e)—*Local Self-Government and Municipal Administration.*

51. The *Bangavasi* [Calcutta] of the 10th August says that, even if the people of this country show a regrettable indifference to the question of water-supply and refuse to bear a share of its cost, the enlightened Government ought to take it upon itself to remove the prevailing water distress. Moreover, there are many places, severely smitten with the distress, the inhabitants of which are too poor to be able to make any contribution towards water-supply. Under the circumstances, the writer earnestly appeals to Lord Carmichael in the following words of John Stuart Mill:—

The duty of Government in the matter of water-supply.

BANGAVASI,
Aug. 10th, 1912.

"In the particular circumstances of a given age or nation, there is scarcely anything really important to the general interest which it may not be desirable, or even necessary, that the Government should take upon itself, not because private individuals cannot effectually perform it, but because they will not. At some times and places there will be no roads, docks, harbours, canals, works of irrigation, hospitals, schools, colleges, printing presses, unless the Government establishes them; the public being either too poor to command the necessary resources, or too little advanced in intelligence to appreciate the end, or not sufficiently practised in conjoint action, to be capable of the means."

52. Dwelling on the injurious consequences of steeping jute in rivers, the *Basumati* [Calcutta] of the 10th August thanks the Magistrate and Chairman of the District Board of Jessore for having prohibited steeping of jute in certain parts of the rivers that are reserved to the Board by the Local self-Government Act. Cannot the Magistrates of other districts follow the example of the Magistrate of Jessore in this matter?

Steeping of jute in rivers in Jessore.

BASUMATI,
Aug. 10th, 1912.

53. The *Daily Bharat Mitra* [Calcutta] of the 10th August, once more draws the attention of the authorities to the impurity with which adulteration, of an injurious character, of food-stuffs is carried on in this country and points out how among other articles paraffin has of late come to be used with *ghee*, to the serious injury to the health of consumers, and appeals for early measures to be adopted to check the evil. Mere fines, says the paper, will not be enough for the purpose and nothing short of rigorous imprisonment will be effective to stop the practice.

Oil in *ghee*.

DAILY BHARAT
MITRA,
Aug. 10th, 1912.

54. The *Ma-wari* [Calcutta] of the 6th August approves of the scheme of opening new roads, as recently announced by the Calcutta Improvement Trust, since the area selected is extremely unhealthy.

The Calcutta Improvement Scheme.

MAWARI,
Aug. 6th, 1912.

(g)—*Railways and communications including canals and irrigation.*

55. The *Visva Varta* [Dacca] of the 19th July publishes a letter complaining of frequent over-crowding in the intermediate class carriages in the trains running between Parvatipur and Katihar (Eastern Bengal State Railway). At present, only two inter-class compartments are provided in each train, and what is wanted is a doubling of the accommodation of this class now provided. The paper also draws attention to the need for waiting room for females being built at Shansi and Harischandrapur stations, on the Godagari Branch of the Eastern Bengal State Railway. This railway, being under direct State management, should set the example of an ideally managed line to all the other railways.

Railway complaints.

VISVA VARTA,
July 19th, 1912.

HITAVADI,
Aug. 9th, 1912.

56. The *Hitavadi* [Calcutta] of the 9th August laments the indifference now-a-days shown by the authorities of the East Indian Railway to legitimate requests by passengers.

A Railway complaint.

Recently, a largely signed petition was sent up to the authorities of this Railway, pointing out the serious inconveniences caused by the abolition of the No. 1 Down Shuttle train to passengers travelling up to and from stations between Bandel and Baidyabati. This train always carried a large number of passengers, and it is inexplicable why it was suddenly abolished in April last. At present, there are a large number of shop-keepers for whom it is desirable to travel from these stations to Calcutta during the hours between 11 A.M. and 2 P.M. Is there no means of rousing the East Indian Railway authorities to their senses in this matter?

SUBARNA VANIK,
Aug. 10th, 1912.

57. The *Subarnabanik* [Calcutta] of the 10th August also makes a similar complaint to the foregoing.

Ibid.

(A)—General.

SANJIVANI,
Aug. 8th, 1912.

58. The *Sanjivani* [Calcutta] of the 8th August considers Mr. Montagu's elucidation of British policy in India, in the course of his speech on the Indian Budget, as an excellent reply to Lord Crewe's speech in the House of

Lord Crewe versus Mr. Montagu.

Lords on the subject of autonomy in India, and says that the large-mindedness and wisdom displayed by the Under-Secretary is in striking contrast with the unsympathetic spirit with which Lord Crewe treated the aims and aspirations of the Indians. The contradictory views expressed in the two speeches are set forth as follows:—

Lord Crewe.—Is it conceivable that at any time an Indian Empire could exist on the lines of Australia and New Zealand, with no British officials or troops?

Mr. Montagu.—There is an old doctrine that we govern India by the sword. I do not want to dispute a fundamental truth, but I want to assert that we govern India by the consent of those who know, and the cheerful acquiescence of those who do not realize what it means.

Lord Crewe.—The Government of India cannot have in view what some Indians describe as "swaraj"; there is nothing which can make the dream of complete self-government for India within the British Empires even remotely probable.

Mr. Montagu.—We cannot now, even if we want to, embark on a policy of reaction. The mighty mass of India is moving in response to our own stimulus, and to try to force it back into sleep would be to force it into unwilling sleep. That could only be achieved by repression, which would be a calamity-producing blunder.

Lord Crewe.—We have succeeded in weaving into the Empire two European races, the French in Canada and the Dutch in South Africa. Can anybody conceive a similar solution of the Imperial problem for the hundreds of millions of men of an altogether different race from our own?

Mr. Montagu.—No one could deny the old aphorism that East is East and West is West, but a great Bengali has laid it down that they must meet at the altar of humanity. What I want to point out is that they are not meeting in discord, but in harmony, and they are not mutually destructive, but mutually complementary. The golden thread of Oriental Idealism is being woven into the drabweb of our scheme of life, science and Government, which we are handing down to the Oriental to show him the road of progress. East and West are united in India in building, let us hope successfully, a lasting temple of their joint ideas.

Lord Crewe.—The perpetual continuance of British rule is the best way to secure the happiness of the Indian people. The Government of India does not, and I do not believe that it will ever, speak of a final goal which it desires to reach.

Mr. Montagu.—It will not do to rely on out-of-date advice. If we do our duty to our enormous responsibilities, we must move forward, however cautiously, trying to keep ourselves as intimately informed as possible regarding

the modern and changing aspect of the problems. Nobody can possibly foretell what will be the eventual characteristics of the population of India.

Lord Courtney shewed great wisdom by saying, in reply to Lord Crewe's speech, that it was surely unwise, in view of what was happening in the East, to attempt to put a limit for future developments; it was enough for the present to persevere in the present wise policy and leave the future on the knees of the gods.

59. The *Hitavadi* [Calcutta] of the 9th August, referring to Lord Crewe's recent statement in the House of Lords about the impossibility of India ever getting Colonial Self-

"The dream of *swaraj*"

HITAVADI,
Aug. 9th, 1912.

Government, writes:—

Lord Crewe has repeatedly and emphatically stated that we are never to have the Colonial form of Self-Government. Between these colonists and ourselves there is a difference as wide as that between Heaven and Hell. Those colonists are connected with Englishmen by ties of religion and blood. So it is madness for Indians to claim rights which they enjoy—the idea of *swaraj* on colonial lines is a mere dream. Lord Crewe has been gracious enough, however, to concede that those Indians who long for such *swaraj* need not be described as seditious.

We have heard this sort of statement twice from the lips of two successive Liberal Secretaries of State. Lord Morley used the "fur coat" argument to insist that the Canadian form of Government would not do for India. And now Lord Crewe has gone a step farther and has explicitly stated, "We have no religious affinity with you, no ties of blood with you, you are a different people, with a different nature, so we cannot trust you enough to leave the entire government of your country wholly to yourselves, as we do in the case of the colonists, withdrawing all the high English officials and soldiers from India." Now, Lord Crewe is a Minister of State, whose main duty it is to advise his Imperial Majesty on the manner in which the Indian government is to be carried on. From his lips we come to learn that we are not the equals of his Majesty's colonial subjects and never shall be. Compare his Lordship's words with the words of the late Queen's Proclamation. Therein it is said that we should secure the rights of Her Majesty's other subjects whenever we proved ourselves fit. We had all this time thought that education, administrative experience etc., were the criteria of fitness contemplated by the Proclamation. If, however, we are to interpret this document in the light of what Lord Crewe has said, we must understand that we shall never become fit for Colonial Self-Government until the entire Indian population turns Christian, and allies itself by ties of marriage with the English people. Rightly has Lord Crewe said that we shall never become fit in that sense. And we do not desire to acquire fitness in that way either.

We do not know whether there is any relation between politics and the forecasting of the future, but we know that however high a place Lord Crewe may claim as a prophet of the future, he has by his prophecy appreciably degraded his lofty office as a statesman. His Lordship must be aware that it is Colonial Self-Government which is the goal of the political aspirations of educated India. The late Mr. Gladstone, who as a statesman occupied much higher position than Lord Crewe, did not treat this idea as an impossible vision. Lord Macaulay has spoken in favour of this aspiration, and there are words in favour of it in the Queen's Proclamation of 1858. It is for these reasons that educated India has made Colonial Self Government as the goal of its efforts. No one wants to attain the goal in a day or two, no one is unreasonable enough to want to have it to-day. We all of us believe that we have not yet become worthy enough to possess the full measure of those rights of Self-Government. Under these circumstances, does it become wise statemanship to make a minor passage in a Government despatch the excuse for an emphatic and repeated asseveration that India is never to have full Self-Government, thereby giving a stab to the heart of the heart of the entire educated community in India. Does not Lord Crewe know what sort of feeling was produced in Bengali mind by Lord Morley's repeated assertions that the Partition of Bengal was a settled fact? No one has snatched away the rod of State from his hands. Where then was the need of crying out: "You shall not have it, you shall not have it." Will the political effects of this statement be desirable? We believe, on

the other hand, that Lord Courtney spoke the words of wisdom and of statesmanship. It would be well if Lord Crewe imbibed some of Lord Courtney's wisdom.

Lord Crewe's words have done another mischief. No matter how much he may now try to disguise it, the idea will still persist in the popular mind that the popular interpretation of the words in the despatch is the interpretation which the Government of India had in their minds when inditing that despatch. The tone of the entire paragraph encourages this idea. Lord Crewe, by now putting a different sense on the words, teaches our educated people that official despatches use ambiguous language capable of two meanings, one meant to deceive the public, and the other a secret and genuine sense. People will now imagine that the Queen's Proclamation of 1858 has also a secret meaning in this way. That is why we say that an error of judgment like this on the part of Lord Crewe is most reprehensible.

In conclusion, we have not been discouraged by what Lord Crewe has said. Rather, it will incite us to renewed efforts to acquire real fitness. Educated India will never be satisfied with securing a few small offices for its members. We must stick to our goal. In the meantime, we must first improve our education and our character. Lord Crewe is not omniscient. What authority has he to put a term to the limits of our future progress and advancement?

MUHAMMADI,
Aug. 9th, 1912.

60. The *Muhammadi* [Calcutta] of the 9th August takes Lord Crewe to task for his recent speech in the House of Lords, which the paper characterises as an attempt on his Lordship's part to support his "cruel interpretation" of the Government of India's Despatch. It seems as if his Lordship had been smarting under the lashing criticisms of his interpretation, and took this opportunity to give vent to his wrath. The sum and substance of his Lordship's speech is that the English people will never be able to trust the Indians to the same extent as they can trust the European races under them. The writer does not think it prudent on Lord Crewe's part to have given expression to such a strong opinion. For every blow is apt to rebound, and every action has its reaction. This is the inviolable law of nature. No one who has the welfare of both England and India at heart, can express such an opinion. Neither the English nation, nor the British Government can have any sympathy with this view. Every Englishman ought to feel pride and satisfaction at the signs of national awakening in India, which the great English sages had longed to see.

JASOHAR,
Aug. 10th, 1912.

61. The *Jasohar* [Jessore] of the 10th August attributes the physical, mental and moral degeneration of the Bengalis, as shown in their apish imitations, their dishonesty, and mean pursuit of petty self-interest, to poverty caused by long subjection to a foreign yoke and consequent loss of nationality. This is why the thoughtful and patriotic men of the country have been praying for Self-Government. Without Self-Government the Bengalis will not be able to build up a nationality, and without a spirit of nationality they will not develop manly virtues. Those who say that the Bengalis shall have Self-Government when they will become fit for it have no knowledge how degraded the Bengali character has become. Nothing short of a violent change and of drastic measures will give a healthy tone to it and make Bengalis true men.

BANGAVASI,
Aug. 10th, 1912.

62. The *Bangavasi* [Calcutta] of the 10th August says that Lord Crewe's recent speech in the House of Lords on the subject of autonomy in India sounds as a death-knell of *Swaraj*. Great credit is, however, due to His Lordship for disillusioning the minds of a few fools and dreamers of autonomy in India, a thing which does not come within the scope of the practical politics of sane men. The candour with which Lord Crewe has compared the conditions obtaining in the colonies with those obtaining in India is also praiseworthy.

BASUMATI,
Aug. 10th, 1912.

63. In the course of his speech on the Indian Budget, writes the *Basumati* [Calcutta] of the 10th August, Mr. Montagu tried to prove that not only the English people but the English language also was vitally necessary for the welfare of India. We can easily digest the statement that the English people

Mr. Montagu's Budget speech.

are indispensable in India. But we are unable to make out how the same thing can be said about the English language also. It may be admitted that the English language will nourish and develop the Indian languages, but how is it "vital to India"?

The writer next ridicules the statement of the Bengali visionary poet quoted by Mr. Montagu that East and West will meet at the altar of humanity. Does Mr. Montagu want to keep the Indians eternally in a realm of dreams? A poet like Ravindranath may build an altar of humanity in his imagination for East and West to meet at, but will people living among the stern realities of the political world be satisfied by Mr. Montagu's pointing out to them this imaginary altar?

Can such an altar of humanity be established in a domain ridden by Imperialism? The Under-Secretary ought to have consulted his chief, Lord Crewe, before delivering the speech. Had he done so, the latter would not have been put to the unpleasant and difficult task of interpreting his words in the House of Lords. Moreover, it was unjust and impolitic to say anything which might raise false hopes in the minds of the Indians.

64. The *Hitavadi* [Calcutta] of the 9th August, remarks that

Mr. Montagu's Budget speech.

Mr. Montagu has been guilty of exaggeration in making the remark that the government of India is conducted in accordance with the wishes of educated India, and that that accounted for the cordiality of the welcome the King-Emperor received in India last winter. The fact, however, is the Sovereign is a Divine personage according to Indian ideas. No Indian had seen a Sovereign in person for more than a century. That is why there was a wave of exultation and joy at the Royal visit. It was not the result of a calculation of gains and losses due to the existence of the British *raj*, which may be conceded to have benefited India greatly.

We cannot quite understand, says the writer, what Mr. Montagu says about the financing of the New Delhi. Can he deny that the money which will be spent on this new Capital, would otherwise have been laid out on other necessary projects of improvement? Of course, these other projects are already getting some share of the public funds, but that share may well be much larger than now. Would not the country gain, for example, if more money were spent on railways or drainage schemes?

Mr. Montagu's announcement that there will soon be an immense extension of primary education, is most welcome. But we doubt if the sons of village cultivators will be able to pay for the education which is about to be provided for them.

In conclusion, we cordially echo Mr. Montagu's hope that East and West will meet on the common altar of humanity; but we believe Lord Crewe will not join in this hope. Different people have different tastes.

65. The *Nayak* [Calcutta] of the 12th August, writes:—

Thoughts in present-day politics. We shall have a little bit of plain speaking now, and shall address ourselves both to the ruling race and to our educated compatriots. It is true that we have nothing new to say, and simply shall repeat what we have been saying all along, but those old truths will have to be set forth in a new form.

First, as regards politics, the relations of the rulers and the ruled. The attitude and the language adopted by the Civilians in Bengal, from the days of the Illbert Bill agitation down to Lord Minto's term of office, towards educated Bengalis will henceforth undergo a change. Thanks to Lords Hardinge and Carmichael, our Civilians must talk and behave towards us with amiability. Those Civilians who will not be able to conduct themselves thus, will have to give up service. We hear that even a *zubberdust* Civilian like Mr. Nathan said to Sir Ashutosh the other day "I have come to sit at your feet for instruction about University management"! Lord Hardinge himself, addressing the same gentleman, says that in this matter there is no man of his experience and wisdom in all India. Lord Carmichael also is showing himself amiable everywhere, and winning the hearts of the people by his courteous conduct. And he is not simply amiable in his professions. His Excellency is doing his best to remove the real wants and grievances of the people, as far as he can. Under these circumstances, we must

HITAVADI,
Aug. 9th, 1912.

NAYAK,
Aug. 12th, 1912.

change the spirit of our political agitation. No practical good will be done if the old spirit of enmity and opposition is kept up. We must now show our skill in securing what we want through cordial co-operation with Government. The men who now claim to be our leaders will, therefore, no longer be able to keep up their position by the use of highflown oratory, with no substantial work behind. They must henceforth get to know the country and understand their countrymen, and represent to Government only the sorrows and sufferings of the people. They must work in harmony. Those who now encourage party feeling will bring ruin on themselves. At the same time, they who will utterly forget their own selves because of sweet words addressed to them by some high officials will also find their position untenable. We shall now address some remarks to Lord Hardinge. We have been captivated by his cunning and his skill and have come to like him. But he has not yet been able to control all his own officers. He is using the "Homeopathic principle" in the work of administration but the men whose agency he is employing for the purpose are in many cases still in favour of the "Allopathic principle" of *subberdust* rule. Many of them are exposing Lord Hardinge in his real guise to the people of the country, and making the policy of his rule the butt of ridicule in respectable society. We shall give an illustration. We know Mr. Egerton, Commissioner of Orissa, and understand what sort of an officer he is. He has not yet been able to forget his old language. The other day at Balasore during His Honour's visit to that town, Mr. Egerton used language in regard to the domiciled Bengalis of Orissa which was not fit for society, and which goes against Lord Hardinge's administrative policy. Fewer Civilians there are of Mr. Egerton's type the better it will be for the ruling class, and the freer from anxiety will the people be. And not from the ranks of Civilians alone, but from all Government departments, men of Mr. Egerton's type must be removed, and along therewith subordinate sycophantic Bengali officers must be rooted out, and then only will Lord Hardinge's principle of Homeopathic treatment succeed, otherwise he will fail in his efforts and the administrative machinery also will get out of order.

Lastly, let His Excellency Lord Hardinge not leave India until he has completed his work of introducing a new principle of rule in India, upsetting the old principles. If he leaves his work half-done, leaving it to his successor to finish, he will share the fate of Lord Kitchener. Lord Kitchener thoroughly reorganized the military system of India, and now another set of men are trying to have a fresh reorganization, for that is the purpose for which Lord Nicholson's committee has been appointed. Such frequent reorganizations and changes create a feeling of uncertainty in the public mind, which is detrimental to good government. Indians do not like frequent changes. Let Lord Hardinge remember this in whatever he does.

66. The *Ba. umati* [Calcutta] of the 10th August has the following :—

BASUMATI,
Aug. 10th, 1912.

A telegram from the London correspondent of the *Pioneer* says that, commenting on Mr. Montagu's speech on the Indian Budget, the *Morning Post* has asked if by appointing the Islington Commission the authorities intend to thrust more Indians into the public service and weaken the strength of English officers in it. If so, the hold of England on India, will be weakened and at last the English people will lose their Indian Empire. Already the military, with which England maintains her supremacy in India, has been reduced to the minimum strength possible, so that no further reduction can be made without seriously jeopardising the solidarity of the Empire and weakening the strongholds of British rule in India. And if the strength of British supremacy in India is reduced, it will be difficult to get able officers to govern the country.

The above are the sentiments which the *Morning Post* has expressed in connection with the appointment of the Islington Commission. Our English contemporary may, however, rest assured that whatever the Commission may write in its report, the utmost that the Indians can expect to have is a few crumbs, while all the big loaves and fishes will be kept for Englishmen. Big loaves and fishes are so abundant in India and they are so much at the

disposal of Civilians, that it is impossible for the report of a Commission to place them into undesirable hands. This brazen-faced and shameless advocacy of selfish ends on the part of the English journals, is really astounding. These journals now-a-days discuss Indian questions with singular lack of coolness, want of decency, ignorance and thoughtlessness. Are the English boys practising English composition by writing articles on India in newspapers? If not, how is it that we see a policy of robbing the Indians of their just rights so strongly advocated in them?

67. The *Dainik Chandrika* [Calcutta] of the 10th August doubts the utility of appointing a Commission to enquire into the public services, for experiences of the past go to show that the labours of Commissions are frustrated first, to a large extent, by the Government of India, and at last, almost completely by the authorities at Home. All that generally happens in consequence of the appointment of a Commission is waste of the Indian tax-payer's money, and a good deal of mental disquietude to the poor Indians. This is why people are afraid of a Commission, especially of a Royal Commission. As regards the Islington Commission, it will as usual in such cases hold its sittings and write a voluminous report containing various schemes and recommendations. We wish, however, that its labours be not all thrown away.

DAINIK CHANDRIKA
Aug. 10th, 1912.

68. The *Sri Sri Vashnu Priya o-Ananda Bazar Patrika* [Calcutta] of the 8th August remarks that, while even the different Provinces in India are not represented on the Commission, the small Anglo-Indian community is represented on it by a member, namely Mr. Madge. The public services are maintained with the money of the Indians, and yet not a single Indian Province is represented on the Commission. What can be stranger than this?

SRI SRI VASHNU
PRIYA-O-ANANDA
BAZAR PATRIKA.
Aug. 8th, 1912.

69. The *Samay* [Calcutta] of the 9th August remarks that there never has been for the last 150 years any important Government Committee or Commission or Conference which had not a Bengali on it. Now at last this old rule has been set aside in the case of the Islington Commission. Probably, never again will a Bengali be appointed to such Committees and Commissions. The transfer of the Capital from Calcutta has brought about a change in the weight of the Bengali in Indian public life. The future alone can show whether this change will do good or harm.

SAMAY,
Aug. 9th, 1912.

70. The *Muhammadi* [Calcutta] of the 9th August is dissatisfied with the constitution of the Islington Commission on the ground that of the twelve members only three are Indians, that of these three only one, namely, Mr. Gokhale, is a non-official, that only one Musalman sits on the Commission, and that it contains no representative of the Hindu community which, to speak the truth, has so long waged, single-handed, the agitation for the removal of the shortcomings of the public services in India. The omission to take a Hindu representative is a serious blunder, though not made with any desire to injure the Hindu community. We do not object, concludes the writer, to officers in the public services being recruited by a competitive test of ability, but we seriously object to any difference being made between White men and Black men in this respect. The Indians have, by competing in examinations for full one century, proved beyond dispute that they are in no way inferior to Europeans for service in any capacity in any department of the Government, nay, they have even proved their superiority to Europeans in many respects. We hope that the Commission will not fail to give just consideration to this question. It is, however, disappointing that there are, on the Commission, some Englishmen who have, by their previous conduct, shown that their sympathies are not with the Indians on this subject.

MUHAMMADI,
Aug. 9th, 1912.

71. Seeing the consternation of the Anglo-Indian papers and their contemporaries in England at the appointment of Mr. Ramsay Macdonald on the Public Service Commission, and their cry that any reduction in the number of Europeans in that Service would be incompatible with the permanence of British rule in India, the *Daily Bharat Mitra* [Calcutta] of the 11th August remarks, that, in the face of the fact that out of 112 appointments under the Government

DAILY BHARAT
MITRA,
Aug. 11th, 1912.

of India only eleven are held by Natives, the conduct of these journals makes it difficult to make out the extent of their shamelessness.

RANGPUR
DIKPROKAS,
Aug. 4th, 1912.

72. The *Rangpur Dikprokas* [Kakina] of the 4th August publishes, in English, the following on the question of separating the judicial and executive functions in India:—

Separation of the judicial and executive functions.

The entire judiciary of the country should be subject to the authority of the High Court, both on the Civil and Criminal side of the administration of justice, and should have absolutely no function to perform in the administrative side of the service, either as heads of the police or of any branch of the revenue of the country. The Collector of a district should be the principal administrative officer of the district, but neither a Magistrate himself, nor the head of the subordinate magistracy in the district. The District Judge should take his place in this respect, and all judicial appointments, Civil and Criminal, should be vested in District Judges and in the High Court of the province. Subordinate Magistrates should be recruited almost entirely from the bar, as Munsifs are recruited at present, and should be posted to do Civil as well as magisterial work, so that they may be able to dispose of satisfactorily both Civil and Criminal cases when they become Sub-Judges or Assistant Sessions Judges. Clerk-made Magistrates must become an experiment of the past, just as clerk-made Munsifs have become. If the Collector of the district remains the head of the District Police, the District Superintendent must be required to obtain the orders of the Collector in all important police questions, and the responsibility of police investigation must also be shared by the Collector, but without possessing any Magisterial powers. The Collector should become the executive head of the district including the police, but should have no judicial function whatever, even in theory.

With the carrying out of these reforms, the administration of justice, especially of criminal justice, by the Subordinate Magistracy will radically improve, the police will depend more upon their exertions than upon the Collector as the head of the District Magistracy coming to their rescue, and the higher judiciary placed under the undivided control of the High Court of the province will become more efficient and command the confidence of the people to a far greater extent than it does now, when it has to serve two masters, judicially the High Court, and for prospects and promotion, the executive. The Government, should have nothing to do with the promotion of judicial officers, although the allotment to the Judicial Department of Civilian should be in their hands. But once this allotment is made, the promotion and prospects of these men in the department ought to rest with the High Court only. The appointment of Munsifs and Subordinate Magistrates should be made by the High Court, directly from practising lawyers, on the recommendation of District Judges. To complete the independence of the judiciary of every province, the High Court should be in direct contact with the Government of India, and acting vacancies on the bench should be filled not by the Local Government, but by the Government of India. This is the case in regard to the Calcutta High Court at present, and instead of changing this feature in conformity with the High Courts elsewhere, the other High Courts should be brought up to the level of the Calcutta High Court. The reason for the change is that every provincial Government, has actually to administer the province, and in doing so, its acts may become liable to be questioned in a court of law; and the High Court may have to adjudicate thereon finally, so far as it is not appealable to the Privy Council. The appointment to the High Court Bench, therefore, should be vested solely in the Government of India and the Secretary of State, in consultation with the High Court on whose bench the vacancy has occurred. The Government of India does not administer a single inch of territory unlike Local Governments, and can therefore well be guided, less by considerations of executive exigency than the local Governments have usually been. It is not British arms, it is not British culture and civilization, it is not British trade, it is not even British peace that is the foundation of British power and prestige in India and that upholds British rule in this country, it is British Justice *first and foremost*. Without it, all other factors would have been futile in securing to Great Britain the willing and determined homage of India. But British justice in India, has remained, in spite of its excellences otherwise, subordinate to a system of executive

control and direction which might naturally prejudice it in the eyes of the people, and which in itself is highly objectionable as a judicial system of faultless design. The time has long gone by when the drawbacks of this state of things can be ignored with prudence or reason. The reform has been overdue, and there is not even ostensible justification for putting it off. The apathy of the Government in this respect has been a most humiliating factor to contend with for the apologists of the Government. We hope, we have seen the last phase of this apathetic attitude, and a new era will dawn before long and the whole reform will be an accomplished fact before Lord Hardinge relinquishes his memorable Viceroyalty.

73. Referring to the statement made that, on the new Bengal Legislative Council, there are to be four seats assigned to representatives of European Commerce, the *Subarnabanik* [Calcutta] of the 10th August remarks that undue favour has been shown to European merchants.

SUBARNABANIK
Aug. 10th, 1912.

74. The *Daily Bharat Mitra* [Calcutta] of the 9th August notices the inclination on the part of the Musalmans to be on good terms with the Hindus, as would appear from the note sounded by the Right Hon'ble Mr. Amir Ali at a meeting of the All-India Moslem League in London to consider the Annual Report. The Hindus are tired of their efforts to reconcile the Muhammadans, and the vast efforts, hitherto, made by them have ended in failure. This time the proposal comes from the Muhammadans and we, says the paper, welcome it instead of offering an opposition to it.

DAILY BHARAT
MITRA,
Aug. 9th, 1912.

The paper suggests the following amendments to the proposals of the League for bringing about cordial relations between the two communities. (1) There should be no slaughter of kine even where the Muhammadans are a majority, for otherwise the root-cause of the quarrel would be still there, while it is desirable that it should be altogether removed. (2) Hindus do not oppose the use of Urdu, but they object to its being made compulsory with the willing and the unwilling alike. It should, therefore, be made optional. Regarding the proposal of exchange of members between the League and the Congress, the paper would have a National Congress which should be open to the members of any religion, the League and similar Associations acting as electorates.

The paper takes the opportunity to disabuse the mind of the Mahammadans of the idea that the Congress is a Hindu institution, and points out, in support of its argument, the aims and objects of that institution and the history of the opposition offered to it by Muhammadans.

75. To the resolution of the Sikh Sabha in Calcutta praying for the appointment of Sikhs as Members of the Imperial and Provincial Councils, the *Hindi Bangavasi* [Calcutta] of the 12th August accords its cordial support, for it has no doubt it would virtually mean an increase in the number of Hindu Members in the Councils.

HINDI BANGAVASI
Aug. 12th, 1912.

76. Referring to the statement alleged to have been made by Lord Carmichael, in reply to the address presented to him by the Islam Association of Chittagong, that the question of special representation is a very "thorny" one, the *Muhammadi* [Calcutta] of the 9th August says that whatever differences of opinion may exist in men's minds on the subject, it behoves the rulers to consider calmly on which side there is justice. His Excellency's remark, continues the writer, reminds us of the unkind words in which Lord Hardinge had, before him, expressed his disapproval of sectarian representation. We, however, beg humbly but clearly to submit to our rulers that the Musalman community will never make a satisfactory progress without special representation and will, consequently, never cease to agitate for it.

MUHAMMADI,
Aug. 9th, 1912.

77. The *Samay* [Calcutta] of the 9th August writes that Lord Crewe, recently in the House of Lords, announced the adoption of two schemes for effecting sanitary improvement in India:—(1) The appointment of nine superior sanitary officers, some of them being Indians; (2) the free circulation among the masses of a

SAMAY,
Aug. 9th, 1912.

vernacular pamphlet laying down means for the prevention of malaria. Now, none of these schemes will be of much use. Of course some good will be done if two or three Indians get some of the new superior sanitary appointments. But the second scheme has not our sympathy. Probably, these manuals or pamphlets will preach the theory—No mosquito, no malaria. Of what practical good will the teaching of such a theory to the masses be? Steps will probably also be taken to extend the use of quinine among our masses. To this, too, we object. A too extensive use of quinine has already driven our masses to the point of death, and there will be ruin if there is a free use of quinine among them.

SANJIVANI,
Aug. 8th, 1912.

78. The *Sanjivani* [Calcutta] of the 8th August expresses great dissatisfaction at Lord Crewe's reply to the deputation, consisting of Englishmen and Indians, which recently waited on him for urging the necessity of reducing the sale of wine in India. It is to be highly regretted that Lord Crewe belongs to the class of men who lay the blame of widespread drunkenness in India on caste distinctions and social customs. As a matter of fact, even low class men in India are combining to check the spread of the habit of drinking. If the Government of India abolishes the manufacture and sale of wine, drunkenness will soon disappear from the country. Lord Crewe has said that if Government closes wine-shops wine will be manufactured and sold in secret. This is a flimsy argument. The Government of India cannot be considered so weak as to be unable to detect and punish illicit distillers. Again, his Lordship has said that if wine is prohibited, people will take *ganja* and opium. This also is an equally flimsy argument, for cannot the Government stop the sale of *ganja* and opium also? Lord Crewe has said that the sale of wine has increased because people have become masters of more money. Has not his Lordship ever heard that people addicted to drinking often spend all their money on drink, while they and their wives and children starve? It is, however, a matter of great satisfaction that his Lordship has given the assurance of abolishing the injurious system of investing officers with dual authority, as for instance, investing Collectors of revenue with the duty of granting licenses to keepers of wine-shops. His Lordship has, moreover, promised to write to the Government of India about the desirability of extending, throughout the country, the system of consulting local men as regards the number of wine-shops which a locality requires, and similar other matters.

DAILY BHARAT
MITRA,
Aug. 8th, 1912.

Purchases with inadequate compensation.

79. The *Daily Bharat Mitra* [Calcutta] of the 8th August asks if it is true that the Government of Bihar is acquiring houses at Bankipore with very inadequate compensation to the owners, as has been reported by some Calcutta journals which are opposed to the Durbar changes. The paper hopes that the Government will explain the matter.

SHIKHA,
Aug. 9th, 1912.

High Court for Bihar.

80. The necessity of a separate High Court for Bihar is admitted by almost all educated men in Bihar and Orissa, and so it is a matter of regret, writes the *Shiksha* [Arrah] of the 8th August, that a small number of Oriyas are, at the instigation of the Bengalis, expressing their desire of remaining under the jurisdiction of the Calcutta High Court.

SANJIVANI,
Aug. 8th, 1912.

Bengali speaking places should be included in Bengal

81. The *Sanjivani* [Calcutta] of the 8th August says that all the Bengali-speaking places now included in Bihar, should be transferred to the jurisdiction of the Government of Bengal. The Sylhet and the Goalpara district also should be included in Bengal. Three-fourths of the population of Goalpara are composed of Bengalis. The Court and school language of the district is Bengali. Formerly, it actually formed a part of Bengal. It was in 1783 that it was included in Assam, against the wishes of its inhabitants. The lands in the district are permanently settled as in Bengal. In language, social and religious customs and so forth, the Goalpara people are akin to Bengalis.

MANBHUM,
Aug. 9th, 1912.

Removal of separation of Dhanbad from the Manbhum district.

82. The *Manbhum* [Purulia] of the 6th August strongly protests against an abolition of the Dhanbad Sub-division of the Manbhum district and its inclusion in Bengal, to the exclusion of other parts of the district, as a part of the Asansole district. The Dhanbad Subdivision is the richest and

most important part of the Manbhum district, so that its separation cannot but seriously injure the interests of the district. It is the whole district which ought to be included in Bengal.

83. The *Bankura Darpan* [Bankura] of the 8th August suggests that the Garbeta Chowki of the unwieldy district of Midnapore, should be included in the Bankura district. Such a change will reduce the pressure of work at Midnapore and at the same time improve Bankura.

BANKURA DARPAN.
Aug. 8th, 1912.

84. A correspondence published in the *Manbhum* [Purulia] of the 6th August, urges the necessity of establishing a Post Office at Bagda, a large village in the Manbhum district, having two Upper Primary Schools and a Medical dispensary. It is believed that a Post Office in the village will not only be self-supporting but even a paying one. The editor supports the prayer and draws the attention of the Postal authorities to it.

MANBHUM.
Aug. 6th, 1912.

85. The *Daily Bharat Mitra* [Calcutta] of the 10th August has the following:—

DAILY BHARAT
MITRA,
Aug. 10th, 1912.

Position of Indians in the army. While the Anglo-Indians praise the Indian soldiers they as much insult them in a way by placing no trust in them, otherwise they would have reduced the English army here and furnished the Indian soldiers with equally good arms. The time has come when respectable Indians should be given Commissions in the Indian army.

86. Referring to the desire of the Muhammadans of Bombay to place their religious and charitable endowment funds and properties under the supervision and control of the Government, the *Shikhs* [Arrah] of the 8th August deplors the condition of such property of the Hindus, and their gross misuse at the hands of the priests and Mahanthas who have become their absolute masters and are under no check or control from the public.

SHIKHS.
Aug. 8th, 1912.

The journal advises the Hindu community to take the administration of the religious and charitable institutions in its own hand, allowing a portion of the income to the Mahanthas (High Priests), who claim the property as their ancestral possession. It also suggests that the Maharaja of Darbhanga should move the Government to enact a law for this purpose.

87. Referring to the interrogations by Mr. McCallum Scott in the House of Commons, and Mr. Montagu's reply to the same, the *Hindi Bangavasi* [Calcutta] of the 12th August remarks, "So much storm has been raised over the matter but the case of the Khan of Hoti Mardan has remained in the same darkness as before."

HINDI BANGAVASI.
Aug. 12th, 1912.

88. The *Daily Bharat Mitra* [Calcutta] of the 13th August draws a contrast between the statement of Lord Crewe, who says that there was sufficient evidence to justify the arrest of the Khan, and the finding of Mr. Justice Davar who condemns in plain language, the whole of the proceedings connected with the arrest.

DAILY BHARAT
MITRA,
Aug. 13th, 1912.

89. The *Tippera Guide* [Comilla] of the 6th August writing of the visit of His Excellency the Governor to that district which had not then taken place, places before His Excellency for consideration the following local wants. (1) The establishment at Comilla of a 1st grade College affiliated up to the B. A. Standard. Most of the students in this and the neighbouring districts are too poor to prosecute their studies at Calcutta; (2) the building of a larger number of culverts than those now existing in the permanent-way of the Assam-Bengal Railway between Chittagong and Comilla towns, so that there may be less interference than at present with the natural drainage of the country, and therefore less prevalence of Malaria; (3) the establishment of a new subdivision on the western borders of the district. At present quite too large a number of litigants have to come to Comilla town to conduct their law-suits; consequently there is a congestion of work in the Comilla Courts, and also a congestion of population in Comilla town. Outbreaks of epidemics of cholera in the town are therefore frequent. All these difficulties will be removed if a subdivision is created in the western part of the district. This new subdivision will generally promote the material and moral progress of the area affected, which

TIPPERA GUIDE
Aug. 6th, 1912.

TIPPERA HITAIISHI,
Aug. 7th, 1912.

is now in a much neglected state. (4) The building of a railway to connect Daudkandi with Comilla is also necessary.

90. In the course of a long article, the *Tippera Hitaisi* [Calcutta] of the 7th August welcomes Lord Carmichael to Comilla, and the country's wants. Comilla in eloquent terms, praising His Excellency's sweet nature, desire to get firsthand information about the condition of the people, and inclination to rule not with severity but with love and sympathy. It is a new era which His Excellency has introduced in the administration of the country, an era which will appear in letters of gold in the pages of history; it is an era of an unprecedented union of the unrelenting duties of Government with courtesy and good feeling. But to know the real condition of the people of the country, it will not do to visit towns only in the midst of rejoicings and festivities. He must pass beyond the arena of town-life, and unostentatiously penetrate into villages to have a glimpse of the grim figure of famine, of the devastation which is caused by deluges, and also of the dry desert-like condition to which the burning rays of the tropical sun reduce vast tracts of the country in summer. What the people really want is not high political rights, but food to keep themselves alive, wholesome water to drink, and restoration of health. When they have got these things, it will then be time for striving to secure political privileges, if considered necessary.

DAILY BHARAT
MITRA,
Aug. 9th, 1912.

91. The *Daily Bharat Mitra* [Calcutta] of the 9th August is glad to notice the growing popularity of Lord Carmichael, and His Excellency's attention to the needs of towns and villages. It expects good results from His Excellency's announcement on the 7th instant at Noakhali, that Government will give an aid of Rs. 3,000 to the District Boards that would undertake the work of purifying old tanks.

DAILY NARAD,
Aug. 10th, 1912.

92. Referring to Lord Carmichael's speech on the occasion of the opening of the newly-started club at Mymensingh, in the course of which His Excellency advocated the "closer union" of Europeans and Indians, the *Daily Narad* [Chapra] of the 10th August says that His Excellency has, from the very first, been giving evidence of the liberal policy becoming a good Governor.

IV.—NATIVE STATES.

MITHILA MIHIR,
Aug. 10th, 1912.

93. The *Mithila Mihir* [Darbhanga] of the 10th August is extremely sorry to learn that the Prime Minister of Nepal has, in addition to his gifts of over six thousand old Sanskrit books to a library in England three years ago, just disposed of another seventy very valuable Sanskrit manuscripts on palm leaves by presenting them to the Oxford University.

VI.—MISCELLANEOUS.

HINDI BANGAVASI,
Aug. 12th, 1912.

94. The *Hindi Bangavasi* [Calcutta] of the 12th August prays that the news published in the *New York* of America that the Prince of Wales would open the new buildings at Delhi next cold weather, that the sons of His Majesty the King-Emperor will be Viceroys of India by turns, and that Prince Arthur of Connaught will be the first Viceroy of Royal blood in India, may be realized to the letter and tells the *Englishman*, which objects to such an arrangement, that should Indians be placed under a Prince of Royal blood it will lose the opportunity of indulging in severe criticisms of the Indians.

NAYAK,
Aug. 11th, 1912.

95. The *Nayak* [Calcutta] of the 11th August writes:—
"College Square." We learn from a trustworthy source that the Government of India i.e. Lord Hardinge, the Viceroy, and Sir Harcourt Butler, the Member of Education, have resolved to fill up the tank in College Square. Even though the members of the

University Institute may not require it, the tank is to be filled up and converted into a play ground for college students. Listen now to what respectable people in Calcutta are saying on hearing of this :—

(1) Lord Hardinge has left Calcutta and gone to Delhi. Let him stay there and eat *Delhi laddoes**. Why should he trouble himself so much in the matter of filling up a tank at Calcutta. He has no *locus standi* in the matter.

* Dead sea apples which every one is supposed to hanker after.

(2) A very small area of land only will be secured by filling up tank in College Square and what will be the game which students are to play there? They play their game on the maidan because even the big Marcus Square proves insufficient for their needs.

(3) When College Square is converted into a play ground, it will no longer be possible to deliver public speeches there. It is to strike at the root of *swadeshi* speech making that Rs. 40,000 are to be wasted in filling up the College Square tank. Let Surendranath and Krishna Kumar and Liakat Hossain etc. beware.

These are the remarks and guesses which are being freely indulged in this connection. We hear that the Reverend Mr. Holmes was at first strongly opposed to this filling up of College Square tank. He was to have held a meeting of protest in the Young Men's Christian Association Hall. But he has been won over by secret influence exerted from Simla and will not make any protest now. Secret efforts are also in progress to detach other oppositionists from the ranks of the protesters. Well and good. Let Lord Hardinge employ all his cunning and intelligence and get this tank filled up. The anglicised Babu political agitators will yet checkmate him with a single move. He will not certainly be able to prevent the Christian missionaries from preaching their faith on the site of the tank. When once these missionaries begin preaching their religious discourses on the filled up area of the College Square, every one of us will be able to follow them up with our secular lectures. At present large meetings cannot be held in College Square but have to be held in Beadon Square, because Beadon Square is more spacious. When College Square has been filled up, there will be a big field on it on which big public meetings can easily be held. No matter how much you may try to keep our boys shut up in glass houses, they are after all our boys and we can bring them under our control wherever we so wish. No one has yet been able, or will ever be able, to deceive us by means of a political dodge. On the contrary, in these matters if the truth is simply told and a policy of straightforward liberalism is adopted, our political Babu can be kept in check to a large extent. If it is intended to stop political meetings in College Square, it would be well if the tank there is enlarged. The larger the tank, the less space there will be for public meetings. It would be still better if the straight word be spoken, viz., that Colleges Square is surrounded on all sides by schools and Colleges and it is undesirable that there should be political meetings in it. You may stop all sorts of public meetings in College Square, not to talk of political meetings alone. You may take the Square away from Municipal control and place it under the Bengal Government. You may treat it as Government property, like Dalhousie Square, for example. In that case such trickery and diplomatic moves will not be necessary. Do what you mean to do in a straightforward fashion and none will blame you. We have to say all these things, because wise and intelligent as you are, you do things in the most unwise way.

Now, College Square affords to the people of that locality a cool place where to take the air of an evening. In the height of summer, people are found loitering here on the sides of the tank up to so late an hour as 10 P.M. Why do you want to rob the Bengalis of this pleasure? Why waste poor people's money on robbing him of the pleasure of enjoying the cool breeze? Well, no public meeting is held in Cornwallis Square, because there is no convenient accommodation for the people there, so if you enlarge College Square tank, and convert into the tank the space now available to the north and the south nobody will blame you. Rather dig a tank in Beadon Square and stop political meetings from being held there also, and then all troubles will have ceased. At Wellington Square, too, let the covered reservoir be exposed

and converted into a big tank. Let the health of these localities be improved by the atmosphere there being cooled by contact with the waters in these tanks. Had we the money we would dig tanks in all the public squares in Calcutta. It would remove the water scarcity in Calcutta, and keep people free from anxiety if ever the water-works got out of order, and it will also make people healthier and happier by enabling them to breathe a cooler atmosphere.

We shall be most happy if Lord Carmichael listens to what we say and protests against this mischievous scheme. Then again, addressing the Viceroy the paper goes on :—It is upon your wishes that everything depends. So why do you, under these circumstances, try to deceive us by making moves. Give a straight order stopping political meetings and we shall respectfully obey it. But we appeal to you, in the name of your manhood, not to fill up the college square tank out of a spirit of mischief. We shall feel greatly pained thereby. How little will you gain by causing us pain in a petty matter? Have you calculated that?

NAYAK,
Aug. 7th, 1912.

96. The *Nayak* [Calcutta] of the 7th August writes:—

Without any further delay give up your old game, shut up your political shop and take to something new. Is it not the part of wisdom to stop the game in attempting to play which you have been found out, which has led to your being put under restraint by the officials? You have been responsible for having sent a lot of boys to their doom. Would it be right to sacrifice a fresh batch of them now? We respect Maulvi Leakat Hossain. But he is a Musalman hailing from Patna and not a Bengali Babu, who can see through the devious tricks of Babudom. That is why he is often made a cat's paw of. We feel aggrieved to see the old man in trouble, and we have distinctly warned him that behind the orders of the Commissioner of Police stands *humo* (the bugbear of superior authority?). The Babu Barristers of the High Court can find time to discuss the legality or illegality of these things; but none of them will be able to spend money out of his own pocket, and waste his own valuable time in regularly conducting the defence on behalf of Liakat. Furthermore, the day is now past when, for going to prison on such useless work as this, one would get semi-divine honours from the public. The days of political rhodomontade are now over. So the orders of the Commissioner of Police should be obeyed, and no kind of row or trouble created in Calcutta on the 7th of August.

We shall speak on this point more in detail. As soon as the Partition of Bengal was annulled, we counselled our so-called Babu leaders publicly to declare that from that time forward they renounced boycott but adhered to *swadeshi*.

For if the truth is to be told we must declare most emphatically that it is this boycott which is the source of all the trouble. For in boycott there are malice and hatred and jealousy and class feeling. It involves an attempt to bring the British, the ruling race, into disrepute in the eyes of the masses in Bengal. Had such a thing been proceeded with for long in this country, Government would have been forced in time to set the machinery of the law against it. When on the staff of the *Telegraph*, the present writer denounced boycott. This led to a raid on the *Bangavasi* office premises by some 500 boys under the lead of Kumar Jagat Sinha (Sachindra Prasad Bose). And we could see that it was Krishna Kumar Mitter and Surendranath Banerjee who were supporting them from behind. At that time Surendranath and Narendranath and Bhupendranath, all of them, were in favour of boycott; it was Lalmohan Ghosh who had originally started the idea. Thus it came about that, in those sensational times, we felt compelled to join the popular cry of the hour. Later, we had to accept service under boycottwallas and had to wield our pen at their dictation. But the event has proved that our original forecast was right. It was Mr. N. N. Ghosh of the *Indian Nation* who was the first to yield to pressure, and later Narendranath Sen, though the first priest of the boycott, also recanted. Bhupendranath, too, signed a bond of servitude to Sir Andrew Fraser, but could not yet give up his connection with Surendranath's party. That is why Sir Andrew wrote of him to a certain Bengali gentleman—"He runs with the hare and hunts with the hound." So in time Surendranath also had gradually to renounce boycott, just as a man gives up the opium habit. At first he used to support the boycott in strong terms in the

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columns of the *Bengalee*, later he invented the expression boycott cum *swadeshi*, ultimately the use of the term *swadeshi* alone survived. But the 7th of August celebration did not come to a stop—that was kept up as usual. Now came Sir Edward Baker, Surendra's friend, and he stopped the boycott celebration. And there ended all the trouble. And what is the kind of trouble which the preaching of boycott has not given rise to in Bengal? It created party-feeling, separated Moderates from Extremists, led to arrests and assaults, outrages by means of bombs and revolvers, to murders, to executions, to sentences of transportation and to strife between Hindus and Musalmans. One lovable boy was misled by the advice of others and went mad and spoilt his career for all the rest of his days. As the result of sacrificing numbers of boys, the so called leaders (lit. the herd of bulls) were taken into official favour, the Babus were given high posts, one came to be a member of the Imperial and the Provincial Legislative Councils, another got the right of entry into Government House, a third secured a grant of Rs. 30,000 for his college, while some Police Shahebs began paying visits to *Chanak* (Barrackpur). For one man again a salary of Rs. 400 a month was secretly settled, while another brought out his *Sulabh Samachar*. All the while the soil of Bengal continued to be dyed with the blood of children. It was because the young men of Bengal knew how to die that the Partition of Bengal was undone and Lord Carmichael is here as our ruler.

It is because we cannot tolerate this trickery, that we feel constrained to speak out. It is because we cannot tolerate seeing more of our boys murdered, that we have to wash our dirty linen in public. There are now 10,000 young men being educated in Calcutta. Their parents are giving them their education at an immense personal sacrifice of money and comfort. Let us learn to regard the children of others in the same light as we regard our own. If you look after your own sons carefully, why should you ruin the future of the sons of others? We have to say these things so pointedly, because we witnessed a large gathering of students again at the recent Town Hall meeting. No matter whether you abuse us or get angry with us, we must persist in our efforts to prevent these youths from again finding themselves in trouble. And now that Bhupendra Nath has attained the object of his ambitions, we trust he will not again himself do anything which may lead to a massacre of innocent youths, and will also deter Surendranath from similar work. As for Maulvi Leakat, we hope Babu Matilal Ghosh will be able to keep him in check.

The matter is indeed most serious. Though Indian administrative policy may have undergone a complete revolution, this notice of Sir F. Haliday stopping the 7th of August celebration, argues the presence of *humo* (bugbear of superior authority?) in the background. Lord Hardinge claims that the undoing of the Partition of Bengal has quieted Bengal. If still the boycott celebrations are persisted in and the *swadeshi* vow is read out, the announcements made by the King-Emperor at Delhi will have gone for nothing, and Lord Hardinge's moves will have lost the efficacy he claims for them. So it is possible that the authorities may wish to stop the boycott celebrations by force. And if this wish on their part is resisted, trouble is sure to ensue and we want to save our boys from that trouble. It will not at all be wise now to infuriate the authorities. We have done our duty in pointing out the path of safety.

97. The *Marwari* [Calcutta] of the 6th August deploras the lamentable decline of the *swadeshi* movement in India, and particularly among the Bengalis to whom it was

Indians and *swadeshi*.

once an invaluable object of love and pride, and who by their admirable *swadeshi* spirit taught a lesson of patriotism to their brethren in other provinces. The wane of *swadeshi* is ascribed by the writer to the want of the spirit of sacrifice, determination and persistence among the people, who have become slaves to luxury and are too much particular about personal comforts.

Some would contend that the *swadeshi* movement is only an offshoot of the agitation started against the Partition of Bengal, which having been annulled, the movement has lost its utility; but the journal does not think so. To it the movement is not a temporary one, but permanently and essentially

MARWARI
Aug. 5th 1912.

needed for the well-being and progress of India, since *swadeshi* is the secret of success of every country in the world.

The paper appeals to the people to revive the *swadeshi* movement wherein lies the salvation of India, and to work with vigour and devotion, giving up the habit of thinking themselves humble and powerless.

HINDI BANGAVASI,
Aug. 12th, 1912.

98. In reference to the proceedings of the recent meeting of the Moslem League in London proposing measures for bringing about the union of Hindus and Mussalmans, the *Hindi Bangavasi* [Calcutta] of the 12th August asks, "Will the Moslem League give such advice to the Mussalmans at the annual meeting next year, even if the European Powers cease to exert their pressure on Tripoli, Persia and other Muhammadan kingdoms?"

DAILY BHARAT
MITRA,
Aug. 11th, 1912.

99. Our Muhammadan brethren, writes the *Daily Bharat Mitra* [Calcutta] of the 11th August, would proclaim their loyalty in season and out of season, but no sooner the Government does some thing which they think to be prejudicial to their interests, than they lament that their loyalty is not appreciated. The Hindus are by no means behind the Muhammadans in their loyalty to the Crown, but they do not advertise it or make it a ground for demanding rights from the Government. They regard loyalty above such controversial matters. Our loyalty does not increase or decrease with the good or bad treatment we receive at the hands of Government officials. If these officials act improperly let us bring pressure on them by all means, by the help of rigorous but constitutional agitation so that they may do their duty properly, but do not let your loyalty be entangled in such conflicts. The Muhammadans, however, regard loyalty as a commodity; more privileges purchase greater loyalty. The Hindus on the contrary say—"Privileges or no privileges it is our duty to be devoted to our King." This is the difference between the (loyalty of the) Hindus and the Muhammadans.

DAILY BHARAT
MITRA,
Aug. 7th, 1912.

100. Continuing its article on "Destructive Civilization," the first part of which has already been reported (paragraph 76, page 928 of the report for the week ending the 10th August 1912), the *Daily Bharat Mitra* [Calcutta] of the 7th August describes the harrowing tale of atrocities committed by the Spaniards and the Creoles, on the aboriginal inhabitants of Peru, and concludes the article as follows:—

Peru affords but a minor example. The destructive figure of civilization is noticeable almost everywhere, while in Europe it has assumed a very terrible shape; and but for the strength of the people to resist, cases of oppression would not be few. If one wishes to see concrete examples of oppression of capitalists on labourers and of the latter on the former, of women on men and *vice versa*, one should look to Europe. But the range of destruction is now widening there. The fearful goddess *Kali* (the civilization) being unable to find further field for devastation in Europe, is now about to adopt the form of *Chhinnamasta* (a goddess represented as holding in her hand her own head cut off from the body with her own sword, with jets of blood coming out of the neck falling into her mouth) and dance, drinking the tepid blood of her own neck. Just think for a moment what the result would be of the dreadful operations of civilization digging her own grave. What are all these arms and ammunitions being made for? Why is every country making preparations for war? How is it that the whole of Europe is so mad after war, and every Power is anxious to cut the throat of its neighbour? A single answer can be given to all these questions, and that is—Civilization's love for destruction is now reaching its climax. The scenes of the *Mahabharata* will be repeated in Europe, and once more the earth will become gory with human blood. The destruction-loving civilization will never be satisfied until she drinks her own blood to the full, and then only will she appear in the form of *Bhuvan-Sundari* (another goddess representing beauty, youth and charm) giving joy to the eyes. Possibly, these very eyes may be spared to enjoy the pleasure of seeing this vision.

BIHAR BANDHU,
Aug. 10th, 1912.

101. While people all over the civilized world are lamenting the irreparable loss caused by the death of Mr. W. T. Stead, the renowned champion of liberty and justice, writes the *Bihar Bandhu* [Bankipur] of the 10th August in its leading article,

The late Mr. Hume.

England has lost another of her heroic sons in the person of the late Mr. Hume, whose memory will ever be gratefully cherished by the people of India, in prosperity and in misfortune, in recognition of his noble services and self-sacrifice in the cause of this country.

URIYA PAPERS.

102. Referring to a portion of his Durbar speech at Cuttack in which His Honour the Lieutenant-Governor of Bihar and Orissa mentioned the name of Mr. T. E. Ravenshaw, the *Utkaldipika* [Cuttack] of the 3rd August, doubting whether His Honour knows the nature of the feeling with which Mr. Ravenshaw's name is associated in the Uriya mind, writes as follows:—

UTKALDIPIKA,
Aug. 3rd, 1913.

"The name has a conjuring capacity throughout the length and breadth of Orissa. It would be doing a positive injustice to Mr. Ravenshaw to say that the College and the Girls' school at Cuttack, named after him, keep his memory alive. The wild tribes, inhabiting the hills of Orissa, associate at the present moment his name with parental love for and interest in the Uriya, though most of them were born after Mr. Ravenshaw left Orissa. He loved the Uriya, and had an earnest longing to see the Uriya take, in the British Indian Empire, a place befitting the achievements of his ancestors in ancient times."

"By referring to Ravenshaw's name His Honour added enthusiasm to popular hope of better days for Orissa under the new Government. Hope has been crystallized into faith. Hope is evanescent, faith is abiding. Hope unrealized brings in disappointment, faith when proved false begets atheism."

"His Honour said 'the tree is of course known by its fruits, and Government, like other people, can only claim to be judged by its actions.' The old school of Civil Service to which Mr. Ravenshaw belonged, has passed away. But the old stock, under the rejuvenescent nursing of His Gracious Majesty the King-Emperor, has given Orissa a vigorous shoot on the old stock, and Orissa fervently hopes that during the journey of her children back to the glorious land of their ancestors, the shoot will nourish them with delicious fruits, like the manna which nourished the Israelites during their journey back to their mother land, through the deserts of Arabia."

Then again, referring to another portion of the speech in which His Honour declared the Hon'ble Mr. E. V. Levinge's appointment to the Executive Council on account of his "unique knowledge" of Orissa, the same paper remarks:—

"The Hon'ble member knew Orissa before he knew his Christian name. He was raised to the happy status of *pater familias* while he was the occupant of Lal Bagh. The duties of a father tone down rigidity of temper, and bring about in official life that happy union of justice and mercy which is characteristic of Divine justice. But for the fact that Lal Bagh is exposed to the hot winds across the sandbed of Kathjuri river, and sometimes gives one an irritable disposition, from which the Council Chamber with its electric fan and its location in a cool climate is free, some people think he would prefer Lal Bagh."

"We are thankful to Government for the selection of an Orissa representative in the Executive Council, and congratulate Orissa on the appointment."

Referring to His Honour the Lieutenant-Governor of Bihar and Orissa's speech at Balasore, the *Samvad Vahika* [Balasore] of the 1st August writes to the following effect:—

SAMVAD VAHIKA,
Aug. 1st, 1913.

The condition of Orissa as well as its situation is now as good as it was when included in Bengal. The hope which the Government now holds out that Orissa will not be neglected is very difficult of realization, as it is almost certain that the Provincial Headquarters as well as the High Court will be located in Bihar. Moreover, it appears that even the Educational Headquarters of the Province will be there. Patna is about 300 miles distant from Orissa, the people of which are very poor. Ninety-nine per cent. of the cases does not even now go up to the High Court. The fate of the parties will, it appears, be in future for ever sealed in the court of the District Judge. If

there be no direct Railway line opened from Orissa to Patna, nobody will dare go up to the new High Court for justice, for fear of expenses. The prevailing language of Bihar is Kaithi and nobody there will understand Uriya. The land tenure system of Bihar is different from that of Orissa. Even if it be now arranged that the High Court Judges will visit Orissa in circuit in order to hear appeals and motions and decide them, we have much doubt regarding the permanency of such an arrangement. This may be a lure thrown out to elude the Uriyas with a view to keep them contented for the present. It may be a toy to allure children. So long as Orissa does not get a separate Government its future is very dark and gloomy.

UTKALDIPKA.
Aug. 3rd, 1912.

103. The *Utkal Dipika* [Cuttack] of the 3rd August reports that a meeting of the Uriyas of position and influence was held at the Cuttack Town Hall Library on the 31st July last, with a view to submit a memorial to His Excellency the Viceroy through the Local Government, praying for the seat of a non-official member to represent Orissa in the Imperial Legislative Council. The paper observes that the prayer is reasonable, and humbly requests Government to accede to it.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 17th August 1912.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 17th August 1912.

CONTENTS.

Page.	Page.
List of native-owned English newspapers received and dealt with by the Bengal Intelligence Branch 501	(f)—Questions affecting the Land—
	Dacca lakheraj lands 507
I.—FOREIGN POLITICS.	(g)—Railways and Communications, including Canals and Irrigation—
The crisis in Turkey 503	Sainthia-Berhampur Railway 507
China and the opium evil ib.	
II.—HOME ADMINISTRATION.	(h)—General—
(a)—Police—	Sugar industry of India 508
Leakut Husain 503	The Public Service Commission ib.
Ditto ib.	Ditto ditto ib.
The police ib.	The grant of jagirs 509
(b)—Working of the Courts—	Moslems and the Public Service ib.
The case of the Khan of Hoti-Mardan ... 504	Sir K. G. Gupta ib.
The Times and the High Court ib.	South African coal ib.
Ditto ditto ib.	
The Mymensingh case ib.	III.—LEGISLATION.
A Burma Government circular 505	Nil.
Attock extortion case ib.	
(c)—Jails—	IV.—NATIVE STATES.
Jails 505	The Maharaja of Cooch Behar 509
(d)—Education—	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.
Education in India 505	Nil.
The Moslems and Hindu Universities ... 506	
Ditto ditto ib.	VI.—MISCELLANEOUS.
(e)—Local Self-Government and Municipal Administration—	All-Indian Moslem League 510
North Dum-Dum Municipality 506	Hindu Moslem amity ib.
Commercial representation ib.	Ditto 511
Local self-government in East Bengal ... 507	Indians in South Africa ib.

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RECORD (PART II)

UNITED STATES DEPARTMENT OF JUSTICE

OFFICE OF THE ATTORNEY GENERAL

WASHINGTON, D. C.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH**

[As it stood on 1st January 1912.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banerji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	800 to 1,000
4*	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha...	600
5	"Indian Empire"	Ditto	Do.	Kishori Mohan Banerji and H. Dutt	2,000
6	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,000 to 1,500
7	"Indian Nation"	Ditto	Weekly	Noreish Chandra Sarbadhikari and Srish Chandra Sarbadhikari.	1,000
8	"Musalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Bayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 61 years	400
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Bose	2,000
11	"Comrade"	Ditto	Do.	Mr. Mahomed Ali, B.A. (Oxon.), age 30 years.	2,500
12	"Herald"	Dacca	Do.	Pryo Nath Sen	...
13	"East"	Do.	Bi-weekly	.....	.....

* Has not been published for the last six months, and most probably it will not be published again.

PART II OF THE WEEKLY REPORT.

Additions to, and alterations in, the List of Vernacular Newspapers as it stood on the 1st June 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
New	"Worlds Messenger" ...	No. 18, Kali Prasad Chakrabarty's Street.	Monthly (English).	Raghu Probir Mitra (Hindu), age 22 years.	100 copies.
Do.	"Current Indian Cases" (a law paper).	No. 1-1, College Square, East.	Monthly (English).	Monindra Nath Mitter and Brothers (Kayastha), age 32 years.	Ditto.

I.—FOREIGN POLITICS.

1355. "The crisis in Turkey," observes the *Mussalman*, "though expected to be over sooner or later, has nevertheless cast a gloom over the entire Moslem world. The situation

MUSALMAN.
9th Aug. 1912.

The crisis in Turkey. is unfortunately becoming worse day by day. We do not much care for the iniquitous war which Italy has waged against Turkey over Tripoli. We are confident that, God willing, the ultimate victory would declare itself on the Turkish side if only the internal affairs in Turkey take a normal shape. . . . The existing dissensions, though deplorable, are no doubt signs of life, and may we not expect that the Turks will make up their domestic disputes in the face of common dangers? Mussalmans all over the world are closely watching the events in Turkey and the Turkish Empire, and they fondly hope that their co-religionists in Turkey will evolve order out of chaos, and by establishing a strong government, will not only maintain their own prestige and promote their own interests, but maintain the dignity and honour of Islam and of the great fraternity to which they belong."

1356. The *Indian Mirror* is not surprised to read Reuter's message about a popular reaction in favour of opium in China. China is now moving without a moral ballast. The desired reform would have come, if there was sufficient controlling force. Chaos is, however, another name for China at present, and it is not surprising that the opium evil is becoming pronounced once more.

INDIAN MIRROR.
11th Aug. 1912.

II.—HOME ADMINISTRATION,

(a)—Police.

1357. With reference to the arrest of Leakut Husain, who led a procession on the 7th August in spite of the orders of the Commissioner of Police forbidding him from doing

BENGALUR,
9th Aug. 1912.

Leakut Husain. so, the *Bengalee* writes:—"We are strongly of opinion that from the point of view of policy the step that has been taken by the Police Commissioner in this matter is open to grave exception. Last year we protested strongly against the action of the Police Commissioner in singling out the Maulvi and prohibiting him from taking part in any procession on the 7th of August. The same proceeding has been resorted to this year. The Maulvi, it is a matter of common knowledge, leads processions every now and then. He has led scores of processions during the last two years. Can any police officer point to a single case in which the fact of his leading a procession has led to a disturbance of the public peace? The Maulvi is a *swadeshite* to the backbone, but like the rest of *swadeshites* he is also thoroughly law-abiding. Why should such a man be singled out for treatment for which no attempt has ever been made to make out a case? The policy which has been followed in this matter is, we are bound to say, a relic of the past, as unwise as it is unsympathetic, and the proceeding will revive memories which everybody is anxious should be buried in oblivion".

1358. Continuing on the same subject the *Bengalee* writes:—"We desire to say that we had no idea, while writing the previous paragraph, that prosecution had already been started.

BENGALUR,
10th Aug. 1912.

Ibid. We need scarcely say that we had no desire to discuss the merits of the case. Whatever remarks we made had reference merely to the *policy* of the measure resorted to by the police authorities. Now that the Maulvi is before the Police Court, we shall refrain from making any comments until the case is decided."

1359. The *Telegraph* understands that serious allegations have been preferred against the New York Police, and the form of corruption is very much akin to what is

TELEGRAPH,
10th Aug. 1912.

The police. said to be practised here. It is alleged that the police go shares with sharpers, gamblers, blackmailers and the like, and receive regular monthly or quarterly honoraria. So, it is not the Indian police that are alone venal and prone to

corruption. The same story is heard in the so-called civilised West too. The only difference is that there the public press is unanimous in demanding the reformation of this state of affairs. Here, on the other hand, both the authorities and a section of the press have the reputation of not only supporting the police in season and out of season, but whitewashing them as well. And this makes all the difference.

(b)—Working of the Courts.

BENGALUR,
9th Aug. 1912.

1360. Reverting to the case of the Khan of Hoti-Mardan, the *Bengalee*

The case of the Khan of Hoti-Mardan.

writes:—"It will be remembered that some months ago, in reply to certain questions put in the Supreme Legislative Council, the Government said they had no official information on the subject. We should like very much to know something about the nature of the information which has since been placed before Government and which has apparently satisfied them that the North-West Province authorities were justified in arresting the Khan. The Government cannot possibly be unaware that their finding in this case is directly contrary to that of one of the highest courts in the land, the Bombay High Court. . . . If the Government of India have now had evidence placed before them, which was not before their Lordships, surely it is their duty not only to place this information at the disposal of the public and to say what steps they have taken to test its correctness and accuracy, but to explain why it was not laid before the High Court. . . . Surely it is of the utmost importance that the Executive Government should be very careful in a matter of this kind in arriving at an opinion which is diametrically opposed to that of the High Court, who sat judicially upon the evidence and tested it by a process which is not within the reach of the Government. . . . It is to us a matter of grave disappointment that far from following this course the Government have thought fit to justify the action of the local authorities, and this without affording any opportunity either to the Khan or to the Indian public, who are supremely concerned in the matter, of testing the correctness and accuracy of the information upon which they have based their opinion. The procedure followed by Government in this case will, we have no hesitation in saying, be strongly condemned by public opinion."

BENGALUR,
11th Aug. 1912.

1361. With regard to the attack of the *Times* against the High Courts

The *Times* and the High Court.

in India, the *Bengalee* writes:—"The *Times* wants a thorough investigation into the working of the chartered High Courts in India. We don't object to such an investigation. We only challenge the grounds upon which it is sought to be based. We are confident that the High Court will stand vindicated as the result of such an enquiry. If public confidence is the supreme test of the efficiency of an institution, the High Court possesses it in an unstinted measure. The public of Bengal will not permit the character of the High Court to be sullied by sinister attempts made by Sir John Rees and men of his ilk. The public have already pronounced judgment upon the issues, so far as they have been raised. But if the battle rages, they will not shrink from the fight. We throw down the gauntlet. Let those who dare take up the challenge."

AMRITA BAZAR
PATRIKA,
13th Aug. 1912

1362. With reference to the same subject, the *Amrita Bazar Patrika*

Ibid.

writes:—"It is a wonder that the Secretary of State for India, who should defend not only the Executive, but also the Judicial, officers in India, took no action against this vile attack on the Hon'ble Judges of the High Court in the columns of the *Times*. His lieutenant in the House of Commons expressed his great delight at the acquittal of Mr. Clarke, but he had not one word in defence of the Hon'ble Judges, who cannot defend themselves, though dirt was sought to be thrown at them openly in a leading English paper."

AMRITA BAZAR
PATRIKA,
19th Aug. 1912.

1363. Adverting to the Mymensingh case, the *Amrita Bazar Patrika*

The Mymensingh case.

writes:—"As the reader is aware, Justices Carnduff and Imam have quashed the criminal proceedings under sections 154 and 155, Indian Penal Code, taken against Babu Brojendra

Kishore Ray Chaudhury, of Mymensingh. We need not recapitulate the facts, with which the reader must be familiar. Of course, all is well that ends well. But, then, ought not somebody to be held responsible for the mistake which put Babu Brojendra Kishore to so much unnecessary trouble and expense? We are told that the Magistrate took this step on the report of the police. But surely this can be no justification for his act. The duty of a Magistrate is not simply to ditto what the police says, but to supervise its report. The case in question only shows the evil effects of the combination of judicial and executive functions in one person."

1364. With reference to a circular issued by the Burma Government,

A Burma Government circular.

authorising district Magistrates and Sessions Judges to engage pleaders at Government expense on behalf of indigent persons charged under sections 302 and 303, Indian Penal Code, the *Bengalee* writes:—"The departure inaugurated by the Burma Government is a most wholesome one and will, we feel sure, place legal assistance, at once more adequate and more efficient than now, within the reach of the class of persons in whose interest it is conceived. The fee, we are told, is to be such as will secure the services of a competent pleader. We earnestly hope the Local Governments in India will follow the example of the Burma Government in this matter."

BENGALIAN;
13th Aug. 1912.

1365. Referring to the judgment in the Attock extortion case, the *Amrita*

Attock extortion case.

Butar Patrika writes:—"The first accused, being a police officer of long standing is, in the eyes of the trying officer, an extenuating circumstance, although there are many who consider this very circumstance of the preserver of law turning into a destroyer of law, as adding to the gravity of the offence. However, this is by the way. What we want to know is whether this over-indulgence of the police adds either to the improvement of their *morale* or to the dignity of His Majesty's courts of justice. We are further anxious to learn what notice the Government takes of the conduct of the Police Superintendent for his flagrant disregard of the instructions of the trying Magistrate."

AMRITA BAZAR
PATRIKA,
13th Aug. 1912.

(c)—Jails.

1366. "The mortality in the Assam jails," writes the *Amrita Bazar Patri-*

Jails.

ka, "drew the particular attention of Sir Henry Cotton, whose herculean efforts to put it down to a very low figure are quite well known, as also his success to an appreciable degree. We beg to enquire why those jails have not maintained the improvement thus effected and have relapsed into the old order of things. Will Government satisfy public curiosity in the matter, which it is expected to do no less for its own good name than for the sake of humanity? Will it try to ascertain whether there was actually any deterioration in the prisoners' diet in the jails of Eastern Bengal and Assam, and if so, whether it had anything to do with the sickness and mortality which, according to the Government Resolution itself, are a matter of some concern?"

AMRITA BAZAR
PATRIKA,
13th Aug. 1912.

(d)—Education.

1367. Writing on education in India, the *Comrade* says:—"As regards

Education in India.

Secondary and Higher Education, we think the highest results can be attained only if its organization and control are in the hands of the Indians themselves. The only key to the solution of this aspect of the problem is to encourage private enterprise. The Indian Government, by its very character and constitution, can only be a very clumsy instrument in evoking the collective mind of India. The State schools and colleges and universities, however efficient and well-equipped, cannot train character and personality on *national* lines. It is only a Hindu or a Moslem University that can furnish the necessary ground for the germination of the people's genius. The restriction of the scope of these Universities, from the standpoint of India's collective educational needs, is the

COMRADE,
10th Aug. 1912.

most short-sighted blunder committed by the Secretary of State. The impulses for wholesome national life, which a contact with Western culture has called forth amongst the Indian mind, want a home for a full, many-sided expression. The decision recently announced in regard to the scope of the Hindu and Moslem University schemes, would choke those impulses and retard the development of Indian education on right lines. . . . The control and direction of higher education must be in the hands of the Indian themselves if India is to grow through unity of purpose and training to a vigorous and complete national life."

BENGALUR,
14th Aug. 1912.

1368. "It is perfectly obvious," writes the *Bengalee*, "that the announcement made by Government that the Hindu and Moslem Universities are not to have the powers of affiliation outside the localities in which they may be established, has created a sense of deep disappointment among those interested in the movements. The Hindu community have not so far formally expressed their views, but we know the feeling of dissatisfaction that prevails among them. The attitude of the Muhammadan community is clear and unmistakable. . . . Nothing could be more regrettable than if the decision of Government in this matter were to mean the virtual collapse of the great movements which, during the last couple of years and more, have occupied the energies of some of the finest minds in the country, both Hindu and Muhammadan, and from which so much has been expected by the people at large. From the point of view of the Government it would be a grave blunder. . . . In Bengal, for instance, a hope has been entertained, ever since the proposal of a Hindu University was set on foot, that the National schools might eventually be affiliated to that University. To say now that the Universities are to have no powers of affiliation is to shatter this hope and similar hopes which have been entertained in other parts of the country. It would not, further, be easy to convince the public that the usefulness of the Universities would not materially suffer so far as the country at large is concerned, if the powers of affiliation were withheld."

BENGALUR,
15th Aug. 1912.

1369. Continuing on the same subject, the *Bengalee* writes:—"If the idea of the Government from the beginning has been that the Universities are to possess no powers of affiliation, it was their clear duty to have said so at the very outset. They knew very well that the organisers were collecting subscriptions from every part of the country and expatiating with enthusiasm upon the advantages which the Universities would confer upon the people generally. Why did not the Government tell them that they might go about collecting subscriptions if they liked, but they must distinctly understand that the Universities would be only magnified colleges and that their activities, such as they were, must be confined to within the limits of the localities in which they might be established. This would have saved a lot trouble and might have put a different complexion upon the whole thing. At any rate, there would have been no room for misunderstanding and nobody's position would have been compromised."

(c)—Local Self-Government and Municipal Administration.

INDIAN MIRROR,
9th Aug. 1912.

1370. The *Indian Mirror* understands that there is a good deal of public dissatisfaction over the affairs of the North Dum-Dum Municipality. The operations of assessment, the giving of contracts, and other matters appear to call for an inquiry, and it is to be hoped that an attempt will be made without delay to put matters right. The journal also hopes that in appointing nominated Commissioners, Government will take all possible care to see that really fit and deserving persons are selected. Those who had previous experience should certainly have preference.

MUSALMAN,
9th Aug. 1912.

1371. With regard to the remark of His Excellency Lord Carmichael in his reply to the address of the Chittagong Islam Association that he would not yet express his opinion on communal representation, the *Mussalman* remarks:—"We too are not enamoured of the principle of communal representation, but experience has impressed upon us the utter need of it, and we fully believe that when

Lord Carmichael will have seen more of this country and learnt more of the workings of the local self-governing bodies. His Excellency will be convinced of the legitimacy of the demand and will feel bound to comply with it. Under the present circumstances the Muhammadans, in many localities, have very little chance of being elected as Municipal Commissioners or District and Local Board Members; even in the matter of nomination the claims of the community are deliberately or wantonly ignored. And for want of proper representation the interests of the community have suffered, and have been suffering, and this fact was admitted at the session of the Provincial Conference held at Chittagong in April last. It is accordingly incumbent upon the Government to make statutory provision for the representation of the Muhammadans in local bodies."

1872. The *Herald* would respectfully draw the attention of His Excellency the Governor to the question of local self-

Local self-government in East Bengal.

government in East Bengal. The District Boards and Sub-district Boards in East Bengal, as at present constituted, are no better than departments of the Government under the charge of the District Magistrate. The District Boards are constituted by a certain number of members, which vary according to the population of each district, and who are elected by the Sub-district Boards, or appointed by the Government on the recommendation of the district officers who are Chairmen of these Boards. So by constitution the Chairman and his nominees form the majority of each District Board of East Bengal.

HERALD,
10th Aug. 1912.

(f)—Questions affecting the land.

1873. With reference to a letter inserted in its columns regarding the

Dacca lakheraj lands.

Deputy Collector in charge of Government estates, who is said to be quite unfit for certain important revenue functions, the *Herald* writes:—"We beg to draw prominently the attention of the Government to the very keenly felt grievance of the citizens of Dacca expressed in a letter appearing in another column. We have before this found it necessary to comment in this connection on the conduct of Babu Ramesh Chandra Das, one of the Deputy Magistrates of Dacca, who is in charge of the Government khas mahal lands. We sincerely believed that the last recourse to transfer we suggested might not be necessary after all. We find, however, the officer in question is proceeding unchecked in his mischievous work of depriving the owners of lands, their possession over which extends over more than one generation. . . . We presume that the illegality of getting hold of land from the Government side in the way it is being done by the Deputy Magistrate is beyond any dispute. And to an outsider to attack poor people, who have no means of legally fighting this action, would appear very objectionable. If over and above this the higher authorities keep silence in the matter without checking the Deputy, the people are really helpless. . . . We trust too the iniquitous steps the Deputy Magistrate is still taking in settling lands on other persons than those who have long been in their possession are not supported by superior authorities. If they are and the revenue officials are convinced of the legality of the Deputy Magistrate's action, we would suggest that the authorities would have the candour to order their subordinate to proceed against a rich man who can test the legality of the step and put a stop to any further action. . . . We refuse to believe there is no high official who can understand the whole position. We therefore earnestly appeal to the Hon'ble Mr. Lyon to take immediate action in the matter, and we have no doubt, by removing the evil, Mr. Lyon will earn the gratitude of the rich and the poor alike of Dacca."

HERALD,
12th Aug. 1912.

(g)—Railways and Communications, including Canals and Irrigation.

1374. A correspondent under the nom-de-plume "X" makes the following

Sainthia-Berhampur Railway.

suggestion in the *Amrita Bazar Patrika*:—"To facilitate the coal supply of Calcutta, to ensure rapid clearance of the mines, and to generally stimulate coal trade, it has been

AMRITA BAZAR
PATRIKA,
12th Aug. 1912.

proposed to build quadruple lines from Asansol to Howrah. As an alternative suggestion, I venture to propose that a double line from Asansol to Sealdah *via* Sainthia, Berhampur and Ranaghat would serve as well. By taking over the Ondal-Sainthia branch of the East Indian Railway and extending it to Berhampur (and thence on to Poradah), a State line might be run direct to the coal fields and the congested pits might find an altogether new outlet to the port of Calcutta through a separate channel. There would be less chance of a coal famine in Calcutta of the magnitude it experienced a few years ago when there was a strike on the East Indian Railway should such things recur. An indispensably necessary article like coal should not be the monopoly of a particular railway which, I hope, it is not, and more railways than one should be allowed to tap the coal-fields. From Asansol to Sealdah *via* Sainthia-Berhampur would be a longer route of course, but that is no reason why the rates should not be equal. I have only recently seen in a daily paper that the coal rates obtaining in the East Indian Railway are many times higher than those obtaining in some of the railways leading to Bombay."

(h)—General.

AMRITA BAZAR
PATRIKA,
9th Aug. 1912.

1375. The *Amrita Bazar Patrika* is of opinion that the action of the British Government in withdrawing from the Sugar Convention is bound to crush the reviving sugar industry of India.

"When Britain has once withdrawn from the Convention, no amount of sobs or beatings of heart on the part of India will induce the former to retrace her steps, which are no doubt guided by questions of policy in which Indian interests, of course, are quite a negligible factor. Need we remind the Government of India that the only course now left to it in this juncture in order to be able to avert the extinction with which the infant sugar industry is threatened, is to raise round it a sufficiently high wall of counter-vailing duty? Otherwise it will be simply impossible for it to survive the swamping by foreign sugar that must inevitably follow."

MUSSALMAN,
9th Aug. 1912.

1376. The *Mussalman*, commenting on the Public Service Commission, writes:—"There are, of course, gentlemen on the Commission, who represent the Conservative opinion of England, but we could not expect it to consist of men of our opinion alone. It has, however, one defect, and we think this can yet be remedied. There ought to be several more representatives of the Indian people on that body, and we hope the Secretary of State will see his way to appoint two or three more representative Indians to the Commission, and thus satisfy a legitimate demand of the people of this country."

BENGALUR,
18th Aug. 1912.

1377. In the course of an article on the same subject the *Bengaloor* writes:—"The constitutional reforms of 1909 are the work of the Congress and of the educated community. They fought and agitated for them for years; and when the Councils were at last still further reformed and enlarged, to them was assigned a back-seat. The educated community have to do the fighting; but the rewards go to others. They do not complain, for they realize the fact that all special interests are but a passing phase in the evolution of Indian national progress, and that they will soon be merged in the larger and wider life of a united nation. However that may be, it is necessary for the sake of the Commission itself and the great interests which they are charged to deliberate upon, that its *personnel* should be such as to inspire implicit public confidence. It does not, however, bear the impress of public approbation. On the contrary, public opinion urges a reconstitution with a view to a more adequate and effective representation of the educated community. Public opinion in these days cannot be despised. To treat it contemptuously is to court a certain defeat. Lord Crewe is our authority for this view. In a recent debate in the House of Lords when the Government was pushed to a corner, he said it was Indian public opinion alone that counted. Indian opinion has expressed itself upon this matter with unequivocal emphasis; and we await with some expectancy the action of the Secretary of State."

1378. Referring to a letter of the Secretary of State regarding the grant of *jagirs* for meritorious service under Government, the *Telegraph* writes:—"The public are likely to

TELEGRAPH,
10th Aug. 1912.

The grant of *jagirs*. labour under a misapprehension, and somebody should come forward to explain what is meant by the Secretary of State when he wishes that grants of land to officers in civil employ should not be made without his sanction. For ourselves we do not see why the power should be taken away from the Governor-General in Council, as, being on the spot, the latter is undoubtedly the best judge as to the circumstances under which and the parties to whom such grants should be made. We await further light on this subject."

1379. In the course of an article on Moslems and the Public Service, the *Comrade* writes:—"We understand the Judicial Department of the province is about to be re-organised. We trust the provincial authorities will make some effort to redress the balance and remove the just grievances of the Mussalmans. The existing state of affairs is obviously unfair. The mussalmans represent nearly 25 per cent. of the total population of Ajmer-Merwara, while their proportion in provincial appointments is 8 per cent., and that, too, in the lowest grades of the service. Moslem candidates of requisite capacity can be had in abundance, only the silent but formidable opposition of the monopolist stands in their way."

COMRADE,
10th Aug. 1912.

1380. With reference to Sir K. G. Gupta's expected visit to this country about the middle of November, the *Bengalee* observes:—"Where there was deep-seated dissatisfaction when Sir K. G. Gupta was last in our midst, there is to-day a feeling of gratitude to the Government for the redress of a great national wrong. Not that there are not grievances enough. The question of the redistribution of territories is one of a number of questions which are seriously agitating the public mind in Bengal; and Lord Crewe's interpretation of the 3rd paragraph of the Government of India's despatch has created a feeling of widespread dissatisfaction all over the country. But the great difference between the state of things when Sir K. G. Gupta came last and the present state is that whereas the attitude of the public mind then was one of sullen despondency, it is to-day one of buoyant hopefulness. The modification of the partition, if it has been a glorious vindication of British statesmanship, has also revealed to us the possibilities of political agitation, if it is carried on as it ought to be, loyally and constitutionally no doubt, but firmly and with determination, and by steadily bringing the presence of a vigorous and united public opinion to bear upon the Government. It is this revelation upon which the hope of the present and the future is based."

BENGALIEE,
13th Aug. 1912.

1381. The *Bengalee* strongly condemns the action of the Government in having entered into contracts for the supply of South African coal for the State railways. "The only policy," the journal goes on to say "which the Government of India ought to follow in regard to South Africa is the policy of retaliation. The Government of India have not so far accepted our suggestion, except in one particular which does not concern South Africa directly. And now they go out of their way to do something which indicates not resentment and indignation, but something very different. Who can blame the Colonists if, observing this, they view, with cynicism, official protest against the ill-treatment of Indians residing in South Africa? What the Government of India will probably say in their defence is that by entering into contracts for the supply of South African coal, they have saved a sum of money to the Indian tax-payer. They may be right, but does not the policy of retaliation in most cases involve loss of some kind? The loss is cheerfully borne, because without it the object in view cannot be attained. In the present case the Indian public would be prepared to pay a little more for coal to be used on the Indian railways rather than enrich a class of men who have done their best to insult and injure our countrymen residing in that part of the Empire."

BENGALIEE,
14th Aug. 1912.

IV.—NATIVE STATES.

1382. The *Indian Empire* understands that court-fee stamps worth Rs. 25,000 were purchased by the Maharaja of Cooch Behar. The Maharaja of Cooch Behar. Cooch Behar to enable him to get his succession certificate. Is not the ruler of Cooch Behar a semi-independent Prince? In that case, why, the journal enquires, has he been mulcted to the tune of Rs. 25,000 to get a certificate like an ordinary commoner?

INDIAN EMPIRE,
13th Aug. 1912.

VI—MISCELLANEOUS.

BENGAL,
10th Aug. 1913.

1383. Commenting on the meeting of the All-India Moslem League which was recently held in London, the *Bengalee* All-India Moslem League. writes:—

"It cannot for a moment be disputed that the modification of the partition of Bengal has been a great forward step towards the reconciliation of the two communities—Hindus and Muhammadans. The modification of the partition proclaimed, as if with a resounding trumpet blast, that while the special interests of each community would be looked after and cared for, the Government would make no distinction between Hindus and Muhammadans, and what is more, that in the opinion of the Government their interests were closely identified. This great principle announced, not in a despatch or in a proclamation, but in a concrete measure of the Government, could not fail to produce a profound and a beneficial effect, and as the years roll on, this policy is bound to produce results even more decisive. Hindus and Muhammadans may have their special interests, and their speciality will diminish with time and a truer perception of their mutual relations. A wider outlook and a truer recognition of our interests growing with education and the spirit of co-operation will wipe out of existence artificial institutions, opposed to all modern ideas of representation. Hindus and Muhammadans must work together to bring about this result; and the more they are thrown together in their public efforts and the more the spirit of co-operation is developed among them, the stronger will be the desire for the abolition of institutions which are a bar to the establishment of that complete identity of interests so essential to national well-being. . . . The Hindus, in relation to their Muhammadan fellow-subjects, wish to live as brothers enjoying equal rights and privileges and helping them and being helped by them to accomplish their high destinies. That is the goal before us, and we rejoice to find that the Moslem League is in complete sympathy with our views and aspirations. We hope the ideals of the League will become the ideals of the great Muhammadan community in India, and Hindus and Muhammadans may work together for the promotion of their common interests."

COMRADE,
10th Aug. 1913.

1384. On the same subject the *Comrade* writes:—"The walls of separation can be broken down only if a radical change takes place in the conceptions of communal duty and

Hindu-Moslem amity.

patriotism. The responsibility of the Hindus is much greater in the matter, because they are more powerful and have sometimes used their strength with strange disregard to consequences. The Mussalmans stand aloof because they are afraid of being completely swallowed up. Any true patriot of India working for the evolution of Indian nationality will have to accept the communal individuality of the Mussalmans as the basis of his constructive effort. This is the irreducible factor of the situation, and the politician who ignores it has no conception of the task that awaits India's statesmen. People talk some times of the need of the Mussalmans joining hands with the Hindus, because some incidents in contemporary history have not been exactly to their liking. They conceive of Moslem 'policy' as something wholly apart from Moslem interests, entirely unrelated to contemporary facts and past history, something necessary for a bargain, a toy that one might have for the mere fun of politics. Soft-headed and some self-advertising folk have gone about proclaiming that the Mussalmans should join the Congress because the Government had revoked the partition of Bengal or because Persia and Turkey are in trouble. We were simply amused at this irresponsible fatuity. But when a responsible body like the London branch of the All-India Moslem League talks of closer co-operation between the Hindus and Mussalmans because the Mussalmans of Tripoli and Persia have been the victims of European aggression, we realize for the first time that even sane and level-headed men can run off at a tangent and confuse the issues. What has the Moslem situation abroad to do with the condition of the Indian Mussalmans? Either their interests come actually into conflict with those of the Hindus, or they have been all along guilty of a great political meanness and hypocrisy. Has the Indian situation undergone a change? Are the Hindu 'communal patriots' less militant to-day and have they grown more considerate and careful about Moslem sentiments? Have the questions that really divide the two communities lost their force and meaning? If not, then the problem remains exactly where it was at any time in recent Indian history. Boards of arbitration, peace syndicates, and solemn pacts about cows cannot solve it any more than we can, by a spell of occult words, control the winds and

the tides. The communal sentiment and temper must change, and interests must grow identical before the Hindus and the Moslems can be welded into a united nationality. The problem is great ; in fact, one of the greatest known to history. None, however, need despair, as the influences of education, and the levelling, liberalising tendencies of the times are bound to succeed in creating political individuality out of the diversity of creed and race. Any attempt to impose artificial unity is sure to end in failure, if not in disaster."

1385. "Sir Syed Ahmed used to say," the *Indian Empire* writes, "that Hindus and Moslems are two eyes of India ; without one the body of India becomes defective.

Hindu Moslem amity.

It is but natural that both should live, like brothers, in amity and brotherly feelings. But owing to the machinations of some intriguing Moslem leaders, aided by some short-sighted officials, the policy of 'Divide and Rule' has been in vogue. What incalculable mischiefs to both communities would have been spared if they had found their way to live and work like brethren. We are extremely gratified to find that at the last annual meeting of the All-India Moslem League a resolution has been moved to unite the two communities in common cause. Our Hindu leaders have all along been trying to draw the Moslem brothers to their fold, but unfortunately for India could not succeed heretofore. However, when the premier Muhammadan Association has stretched friendly hands, we may safely opine a new and happier era has dawned for the advancement and progress of India."

INDIAN EMPIRE,
13th Aug. 1912.

1386. With reference to the long-suffering Indians in South Africa, the *Indian Empire* remarks :—"It is not a question of money-making fight that our brethren in South

Indians in South Africa.

Africa waged ; it was to solve the problem of birthright of citizens of the Empire, whom Lord Morley had been pleased to characterise as subjects of equal rights. Once we give away our inherent birth right, we acknowledge the inferiority of status in all King's Dominions. So we are all interested in this noble struggle making our countrymen in the land of the Dutch to assert their common citizenship. So if they want money, we must find it ; if they want moral support, it shall be placed at their disposal. They have gained much, but they are bound to gain more. They won't rest satisfied until the final victory is won, which is almost in sight. Let there be a long pull, a strong pull, and a pull all together and the victory will be ours."

INDIAN EMPIRE,
13th Aug. 1912.

J. S. WILSON,

Special Assistant.

OFFICE OF THE BENGAL INTELLIGENCE BRANCH,

9, ELYSIUM ROW,

The 17th August 1912.

